More News from Rome

OR

Magna Charta,

Discourſed of between a Poor Man & his Wife.

AS ALSO,

A New Font erected in the Cathedral-Church at *Glouceſter*, in *October*, 1663. and conſecrated by the Reverend moderate Biſhop, Dr. *William Nicolſon*, Angel of the ſaid Church, according to the account of that infamouſly famous Man, Dr. *Lee*.

AS ALSO,

An Aſſertion of Dr. *William Warmſtrey*, Dean of *Worceſter*, wherein he affirmeth, that *It is a leſſer ſin for a man to kill his Father, than to refrain coming to the Divine Service eſtabliſhed in the Church of* England. The one was the killing of a particular Perſon, The other made a breach in the Myſtical Body of Chriſt.

The Members of the Myſtical Body diſtinctly diſcourſed on, By the ſaid Poor Man and his Wife.

Imprinted at *London* for the Author, for the only benefit of his Wife and Children, *Anno* 1666, when time ſhall come.

XUM

XUM

The Epistle Dedicatory,

To my dear and beloved Wife.

Dear Wife, I think it most proper to dedicate the ensuing Discourse unto your self, for the use and benefit of my Children: some of them by reason of their tender age, are not as yet able to read; I hope you will see them learn to read (if I dye) and also instruct them the best you can. The Discourse is partly the same which was discoursed on between our selves: I know if any should see it, they will be apt to say, it is simple discourse; let them know, that it comes from poor country simple folks; and yet, not more simple than that which is in Ridiculus Mus, *the Church Catechism, which teacheth to tell three lies in one breath;* Wherein I was made a member, *&c. They may say likewise, it wants method: let them know, that men and their wives do not alwayes talk by method, but one among another. The Times you know are much enclin'd to Superstition, that's but the Mother of Idolatry, and dwelling in a place where 'tis much used, some of them are inclinable to run to the Worship, to hear the Organs, the Singing-men and Boyes; they account it fine pastime, to see the Bishop in his Lawn-sleeves, the Doctors and Prebends in their Fools Caps, Superstitious Habits and Formalities, like Stage-Players, or Morrice Dancers, is pretty sport to them, they may in good earnest be drawn to a likeing of it, and so in time joyn with them in their false worship.*

The Discourse I have obtained to be printed, hoping it may inform them what Superstition is; and the example of Parents is many times prevalent with Children for imitation, be it good or evil: I can speak it by experience; My father and mother were both of them Church-Papists, and dwelling in a country village, where there was only a Reading-Priest, they commonly went to the Service, or Even-Song (as it is called) and saw nothing in it that might justly offend them; my mother taught me Popish prayers, my father would go to his private Devotion; he dying when I was but nine years of age, left me, among other things in present possession, a stock of Popish Trinkets, Books with fine red letters in them, one Latin book in folio, with thick covers of wood, the leaves parchment, gilded down the margent, and on the top with letters and faces in them; Images, Beads, and a Crucifix, which was the finest of my gods; and although my father never taught me to use any of them, yet to work I went with them; the Images had some small adoration; the Beads, I understood not the use of them; the Crucifix, a fine face neatly gilded, I prayed unto. My school-fellows had a game, called Tray-Trip, *at which they played for such ware as they had, I fell at it likewise, and out went the* Parchment-leaves, *and quickly brought the thick wooden Covers nearer together; then*

to my Beads, I went to work with them, one after another; then to my Crucifix, hoping that might fetch all back again; I tript it so long, that at last I tript all away: I have admired why the Devil would stand by, as commonly he doth at gaming, and see his young disciple thus cheated of his gods, but that he thought to put them into the hands of the bigger boyes, which might imploy them more to his advantage.

I could wish that all Superstition, all Romes *Remnants, Reliques, Rites and Rags were at stake, between the* Devil *and the* Pope, *at sweep-stake; I could wish the Devil the winner, on condition he would carry them to the bottomless Pit from whence they came, and burn them. But stay a little, give the Devil his due, they be his own already, only out of good will and courtesie, he spares them the Church of* England, *for ornament and decency; neither is the Devil so very a fool, nor so bad a husband, to burn that for trash, so long as it will serve to help to make a hedg to keep honest godly Preachers out of the Pulpit, which otherwise might help to dispossess him of his Kingdom.*

It's storied of a Noble Person, who invited an Emperour to dinner, where among the rest of superfluous Neednots, there were two rich Cupboards of Glasses, of much value and high esteem with the owner; the Noble Person had a Blackmoor, *who by accident brake one of the Glasses, whose punishment for the fact must be no less than death, and such a death, as that he must be thrown into a great pond, to be devoured of the* Lampreys *which were therein; the* Blackmoor *gets him into a corner or hole, and there roars and cryes most hideously: The Emperour taking his leave, and as he was going away, he heard a fearful cry, and enquiring what the matter was, it was told him: he sends for the* Blackmoor, *who relating the matter, with the circumstances, the Emperor returns to the Noble Mans house, and with a stick he had in his hand, brake all the Glasses; the Noble Man demanded of him wherefore he did it? he answered,* It were better that all the Glasses were broken, were they a thousand times so many, rather than that the precious life of one man should be cast away.

It were better that all Romes *Remnants, Reliques, Rites, &c. now in use in the Church of* England, *were sent to Hell, from whence they came, rather than that one honest godly Preacher should have his mouth stopt, for that he cannot endure that the Rags of the old Whores tail should be drawn through his teeth.*

But I know Wife what they will say, that a man of my condition should not meddle with these things, it's fitter for persons of higher quality than I am, being of mean descent for parentage, and a poor man.

To which I should answer their reverend Lordships, were they present, that I have more cause to stand for my Master Christ, *than they for* Antichrist, *and that with more boldness too; and for my parentage, true it is, I am meanly descended; my* Abavus *(for I find no Latin word beyond it for a great-*

Grand-

Grand-father) Japhet, *the third son of* Noah, *from whom came the Gentiles, in the interval of Worlds, was a companion, as for clean, so for unclean Beasts, for Asses, Pigs and Wolves: From his loins I received a swinish hellish nature, swarming with divers lusts: And an Asse-like head, stupid and dull, without any true understanding of any divine Mysteries, or saving Knowledge; and therefore can justly claim nothing for my Coat of Arms, but a Pigs-tail, and an Asses head for the Crest. If any of you step further into the old world, and speak with the old man, there you will find the fountain as purely corrupt (if I may use that Epithite) as the stream, only you may take thence a coat of Fig-leaves, which will be too short to hide your cloven-footed devilish natures. If you come back into this world, to old* Jacob, *and think to take up a coat there; which, as I have heard some say, who pretend to have skill in* Heraldry, *that the rise of it is founded from* Jacob, *falsly understood to be Coats of Arms, which he declared as Blessings that should come upon his Sons, he would tell you (if alive) that those Prophetical Predictions which he uttered by the instinct of a divine Spirit, were never intended as Presidents to make proud Fools, Coats of Honour; and therefore you may return, and take up my Coat, with the addition of a Wolfs-skin, which is as honourable as an Arch-Bishops Miter; and that as truly honourable as the Popes Triple-Crown.*

My Reverend Lords, give me leave to pig it once more with you: I am the poor Pig that feeds in a bare-bitten Common, a dish of Grains, Whey or Wash falls to my share, wherewith I am contented, and my ears secure: You had some better pasture or feeding than mine, but Pig-like, whyning and discontented therewith, you are crept through the hedge into the Corn or Bean-fields, and there you are up to the ears, and above the ears too; you were never turned in at any gate; if the Heyward or Field-keeper should come, peradventure you may answer the trespass with the forfeiture of your ears: And lest that you should not understand me, we will unpig our selves, and then give me leave to take a turn with you in your Palace-Parlour, and there I shall tell you, that the station wherein you stand, is none of Christs institution: you enter but as Jackdaws into Steeples; you are not entred in by Christ, who is the door, and therefore but Thieves and Robbers. Diocesan Bishops are but of humane institution. Camboden *in his* Brittania *tells us, that* Dyonisius *was the first that divided* Italy *into Dioceses and Parishes: And it's not unknown to you, who first divided* England. *What have you to do to lord it now over God's Heritage, and to undertake the office of Apostles, nay of Christ himself? wherein you are Blasphemers, in that you presume to give the Holy-Ghost to your Creatures, who are therein guilty of Blasphemy; when by your imitation, you are as incomperable to Christ and his Apostles, as the Apes on the Alps to* Alexanders *Army. These, with the rest of your Usurpations, take heed you do not answer with the loss of your souls.*

And

And as you have been the grief of the Godly in Ages past, so you are at this day; and as you live undesired, so you dye unlamented by the Diocess wherein you domineer, and no more lamentation made for you, than for the most sordid Catchpole in the Country: And when any of you die, I have not heard that ever the Diocess went to prayer for a supply in your places.

The premises considered; I shall assume the boldness to tell you, that forasmuch, as I hope, that there was as great a price paid for me, as for the best of you, and that by him who is no respecter of persons, and hath made all Nations of one blood, that qua *man, I am as good a man as the best of you. And although my condition in the world be such, that in hard times, with the rest of my poor neighbours, I have entertained Bishop* Bean, *Doctor* Barly, *and Parson* Pease *at the upper end of my table, with a cup of Cow Beer, as good as the best Gentlemans Oxe in the Country drinks (and glad I could see them there) yet would not I change my present condition with any of you for the best of your Bishopricks, which was at first cheated from the poor Country, nor for the future swop souls with you; in which trade of Soul-swopping some of you have much skill.*

Well Wife, this I could tell them, if they were present: but good Wife, keep this Letter close, for if the Bishop should meet with it, as lately he met with a Book *and* Letter, *of which I am the supposed Author, it may be as much as my liberty is worth: And for the Books, for fear left any of them should be lost, give the Children a charge to keep them safely: If any accidentally meet with any, I desire they would send them home by the hand of those that know where I dwell, or make a hole in the ground and bury them. If any take up a book and read, and be offended at it, then 'tis,* Scandalum acceptum, et non datum; *an offence taken, not given. I threw a bone to my own dog under board, other quarrelling curs fall together by the ears about it, shake my poor cur, and peradventure, bite me by the shins into the bargain; the fault is not in me, I may give a bone to my own dog; nor in my dog it cannot be, nor in the bone; it is in those quarrelling curs, that fall together by the ears about that they have nothing to do withal. So I dedicate a book to my own Wife, for the use and benefit of my own Children, some Mastive fellows understanding that I intend such a thing, begin before hand to quarrel; the fault cannot be in my Wife nor Children, nor in the poor innocent Paper, nor in me it cannot be, it is my duty to inform my Children. There is an Act, that Tutors and School-masters shall teach no Chatechism, but the Church Chatechism, I am not restrained thereby. What's the matter these Mastive fellows quarrel about it, and be ready to come out with a* Bowgh wough *at me.*

I have seen a country man walking by a country house, which hath stood somewhat solitary, out comes a great Dog with a Bowgh, wough, wough, *at him, the country man spreads his arms, runs to meet him, as if he would catch him in his arms, the dog seeing it, claps his tail between his legs, away he*

runs

uns; the Country-man cryes out, Begone ye cowardly Cur, begone, what afraid of a naked man?

This last year, travelling upon Bristol-Road, I had a wooden Dagger in my hand, almost a Swords fellow, which a Gentleman commended to a young Kinsman of his by my hand, and having it naked in my hand, meeting with a man on horseback, my self on foot, pretended some fear I put him into, shunn'd the way, and began to quarrel with me; Begone thou cowardly fellow, begone, what afraid of an old man with a wooden Dagger, *said I,* for shame begone. *So I say to these Mastive fellows, Begone ye cowardly fellows, begone, what afraid of a naked-man? What's the matter ye are afraid of? cannot a poor man and his wife talk lovingly by the fire-side, nor in bed neither, but ye are offended at it? 'tis but a wooden Dagger, come forth and fight it out with me and my wife;* non virgis, sed verbis; *I assure you she is a handsome woman; and some of your Tribe love to deal in such ware, love corporal uncleanness as well as spiritual: but she is too honest to deal with you upon such terms. You were Champions for the King, that you were; no marvel though the King lost the day, when his Souldiers are afraid of a wooden Dagger; Hath your Kingdom such slender props, it dreads falling by such weapons? What's the matter that* Cracklare *your Blood-hound attends my motion, and pursues me, and threatens me with* Gate-house *and* Gallows, *and Warrants granted forth for my apprehension? Have ye no weapons in* Davids *Armory to fight withal? sure he is not your King. But when I consider that you are the Locusts, and that the Locusts have no King but the Angel of the Bottomless Pit, and that Prisons, Gallows, Banishments, Fire and Fines, are such weapons as come forth of the Antichristian Armory, and that your time is but short, I do not blame you, poor wretches, to be afraid of a wooden Dagger. But good Wife keep this Letter close.*

Well, poor Wat, shift for thy self from Form to Misset, and leave the Wood, and take the Corn-fields and run counter; take heed they do not course thee to the Gallows-hill, and there give thee a turn, and make poor Wat cry, Squeak, squeak.

But my Dear, I am in all straits and necessities sure to finde a Friend of you, and I expect the worst that may befall me; I am but positively high, yet above the reach of Envy; and yet so superlatively low, that I am beneath it: Qui cadet in terram, *&c. he that falls to the ground, can fall no lower; as comparatively rich as he that hath the World, and that satisfaction at home, which the world cannot afford abroad; and that content in you, which the world cannot afford me without you: 'Tis not the old Witch the* World, *when we had it by the nose, nor since it hath caught us by the nose, nor my Lady* Care *her Cousin, could cozen you out of your old inmates, Peace and Patience: and were it not for you, with a great charge of young Children, I were,* in mediis lacera puppe relinquor aquis, *left as a free-born English-man, to*

enjoy

enjoy the priviledge of a native birthright, which is, To beg, starve, *or* steal and be hang'd. *Yet I fear not the Providence of God: I have had a back, but not without a coat; and found a God when quite without a groat; who fits my stomack to my meat, and my mind to my coat, so that I can sing with* Horace,

Sit mihi mensa tripes,	*Give me a tripede for my table,*
et concha puri salis,	*and for my salt a shell,*
Et toga quæ defenderit frigus,	*A gown, though it be course,*
quamvis crassa queat.	*so it will cold expel.*

My Dear, painful steps and old age, give me a summons to the grave. In my last will I had nothing to leave my poor Children, but each Child Adam's *Comb, I meant their fingers, with a desire of God's blessing, which might prove a good portion to your self; a little of the* World, *with a* Great God; *something for bed, nothing for board. I would now make you, if I knew how, as large a Joynture as any Lady hath, if cordial affectionate words would do it, (to support you when that small assistance you have from me, ends) but I hope there is a Joynture hereditary to you, which is your Mothers; which, as she told us, she lay under the sense of Divine Wrath for many years, without a God or Christ, ready to fall (as she apprehended) every moment into eternal misery; but when Houses, Lands, Husband, deceived of her Joynture, and left with small Children, and all means gone, the Lord came in to her soul, and became all things to her, and for her Joynture sealed her a full Assurance of Heaven. That Joynture I hope will prove yours, which is as much happiness as I can wish you.*

I am the more large in my Epistle, not having seen your face nor my Childrens a long time, whilst head and heart hath stood almost an hundred miles asunder; not knowing when I may, I take leave; and the good-will of Him that dwelt in the Bush be with you and yours: which is the desire of your truly affectionate Husband,

SIL AWL.

A Dis-

A Discourse between a Poor-man and his Wife.

WIFE, I can tell you more News from *Rome*; There is a Book, called, *Philanax Anglicus; or a Caveat to Kings, Princes and Prelates, how they entrust a pretended sort of Protestants of integrity to commix with them in their Government: Shewing plainly from the Principles of all their Predecessors, that it's impossible to be at the same time* Presbyterians, *and not* Rebels. *Faithfully published by* Thomas Bellamy, *Gent. Imprinted at* London *for* Theodore Sadler, *next door to the Dolphin in the Strand, over against Exeter-house*, 1663. So much of the Title page.

The Dedication of the Book, *To the Right Reverend Father in God*, Gilbert, *Lord Bishop of London* (now of *Canterbury*) *and Dean of his Majesties Chappel Royal.*

Bellamy is no less than a *Papist*, as by his railing against *Zuinlius*, *Melancton*, *Calvin*, *Martin Luther*, *Buchanan*, *John Wickliff*, and others, will appear; and by his esteem of the Martyrs in Queen *Maries* dayes, accounting them for Rebels. Now there is an Act of Queen *Elizabeth*, that none shall sell any *Papists* Books, and yet here is a *Popish* Book licensed to be printed; and *Crack-fart*, at the end of his Intelligence, in his *Advertisements*, lets fly the Book, telling where it is to be had. And an honest Gentleman lately translated a Book out of the *French* into the *English*-tongue, and it would not pass the Press, and yet the Act of Queen *Elizabeth* unrepealed. See what Medly is here! which puts me in mind of a business, it was thus: Sometimes living at *Banbury* in *Oxfordshire*, I grew acquainted with one Mr. *Sharp* a Bookseller, who with a Companion of his, an old *Puritan* aswel as himself, got into the Church in the night (*Sharp* being Churchwarden) and threw down the Images, receiving some encouragement from a Doctor, who held a Visitation in *Banbury*, being a Peculiar within the Jurisdiction of *Lincoln*, who delivered this Observation in his Sermon, *That it is the duty of every Christian to put to his hand to the pulling down of Idolatry.* Mr. *Sharp* is had up into the High-Commission Court, where this Doctor was become one of his Judges, and to the Clink he must go: When he came into Prison, certain *Papists* being likewise Prisoners there, one of them demanded of Mr. *Sharp* for what fact he was brought Prisoner? who answered, for throwing down Images in *Banbury* Church. O sayes the Papist, *What a hodg-podge is your Religion! we are put in for*

setting

setting of them up, and you are put in for pulling of them down. And is not this a pretty *hogpodg*, that an honest man shall not have the liberty to print against the *Papists* but be discountenanced, notwithstanding the aforesaid Act is still in force against printing and publishing *Papists* Books, very many of them having been burnt by Authority?

But Wife, to see how the Papist claws the Bishop, in saying, that *those that you cannot bring into your Fold by your sweet paternal Call, may be brought in by the power of your Pastoral Staff.* Again, *Your knowledge is super-excellent in all things, there are incorporated in your sole person the vertues and faculties of thousands of others; That your fair soul ever appears like the precious Bird of* Persia, *called* Ibis. The Reverend Father, that *fair soul*, to gratifie him again, rewards his good opinion of him with approbation of his Book; and with a *Shame-take-them* both together, to see the correspondency that is between them, the one a *Papist*, the other a *Protestant* in name, whithout any Schism or Clashing one against another, puts me in mind of the *Cat* and the *Rat* which was in our Cupboard not long since: You may remember you told me seriously that there was a *Rat* in the Cupboard, which when I had peept into and saw, I used the best skill I had to catch; a Blanket must be fetcht, you held one end, I the other, the Cupboard thrown open, when the *Rat* leapt into the Blanket we must clap to; out comes the *Rat* into the Blanket, but wanted patience to stay till we caught him. In he comes another day, Then *Husband* (again) *the Rat is in the Cupboard*; a Gentlewoman one near our own quality, a *Wantcatchers* Wife, gave us a verbal Certificate likewise of her *Cats* super-excellency for *Mouse-hunting*, which when we had obtained, my self being a discreet man, got a pair of *Tongs*, and, fearing lest any thing might enterpose the sight of other, wisely got out the Cheese, much like a *New-Moon*, and a proportionable quantity of Bread, into the Cupboard advanced is the *Cat*: and enemies now in sight one of another, some speedy execution is expected, but nothing but peace: At last I took up one end of the side-Cupboard, and jumbled them together, up went the other end, and jumbled them again, but nothing would do, the Antipathy in Nature was quite gone: I looked in, and saw the *Prelatical Cat* and the *Romane Rat* sit as lovingly close together as might be, without any Schism or Clashing: We threw open the Cupboard, the *Prelatical Cat* went home, but lost some credit by it: but hang't, what cares a *Prelatical Cat* for a little vulgar Credit, so long as he can keep the Master of the companies good will, and the Master of the *Romane Rats* also. And is it not pretty to see the *Bishop* and the *Papist*, like two Colts nabbing one another by the Manes, or resembling weanning *Calves*, licking one another? Their courteous Carriage and loving Behaviour minds me of that passage of St. *Francis*, who looking out at a Window

Window, and saw a *Friar* kiss a *Nun*, was very thankful there was so much Charity in the world.

Now Wife, I shall acquaint you with some passages in the Book. First, He commends *Seignior Beaumanoir* for a bloody Massacre, in these words, *Who like a Noble Cordial Cavalier engaged his Sword in the Kings behalf, and slew the Serpent, and freed the Monarchy from any more of the Serpentine servitude.*

It is well known that the whole estate of the Church enjoyed a setled Peace, and all their Rights and Priviledges; all Princes with great devotion were Nursing Fathers and Protectors of it. There was a perfect Harmony for all matters of Religion and Faith between the Church of Rome *and the Princes of* Christendome: *Anno* 1515. Martin Luther, *a man of a turbulent Spirit, was the first that broke this long and happy Peace, puft up with vain glory and ambitious conceit of himself, put himself upon higher strains, and as a man grown sick in his spirit, and of a fiery disease, he began to rave and defame all Church-Government, he abandoned the* Cloister, *cast off his* Habit, *and renounced all obedience to his Superiors; for now he preacheth against the whole Clergy and Tyranny of the Bishop of* Rome, *whose Authority in matters of Religion till that time was held Sacred.*

He further saith, that *The Lord* Cobham, *Sir* John Acton, *and Sir* John Oldcastle, *two of* Wickliff's *Disciples, were deservedly put to death for Heresy, Rebellion and Treason in* Henry *the Fifth's time.*

He saith, *That this Heresy lay strangled in the Cradle until* Edward *the Sixth's dayes, whence some ends of it were taken up again with more ostentation than ever in that Prince's minority; and what rare effects of obedience were produced by that Massacre in Queen* Maries *dayes, who brought them up to the Test, we may reade in our* English Chronicles, *wherein it's plain that in those poor five years of her Reign there was* de facto *more open Violence, Opposition, and* † *Rebellion, made by her own Subjects, than in many years before.*

† Here he accounts the Martyrs for Rebels.

Again, *But my abundant care to have the good People of* England *disabused cleerly from that Abominable Rebellious Brood of* Presbyters, *that Viperous Crew of Cockatrice Christians.* Again, speaking before of killing Princes, *denies it to come from* Rome, *for its opinions and practises is meer Callumny.* Again, *That so impious a thing as the murdering of Princes never entered into the heart, tongue, or pen of any true* Romane *Catholick.* [Witness the Gun-powder Treason.]

Again, *Luther may very well pretend to have taken their water-course from the* Wickliffs *and* Waldenses, *and they again to have borrowed from the broken Cisterns of God's Church, the ancient Sons of Disobedience and Rebellion, the declared Enemies and Cast-awayes of Christianity in all ages.*

Again,

Again, *The Presbyter, the legitimate successor of the Traytor* Judas, *who undoubtedly was the first Christian of this Crew Diabolical; their Pedigree can come but from that high and mighty Lucifer; their impious Opinions and prodigious practises do clearly demonstrate them to be but from the Devil.*

Wife, This is enough to acquaint you that *Bellamy* is a *Papist*, but I have the Book to give you further satisfaction; and by *L'estrang*'s approbation of it, in putting it in the Weekly Intelligence, letting it fly to further the sale of it, shews plainly what he is.

The Bishop, Bellamy, Crack-fart their Brother,
In point of judgment each like other.

MAGNA CHARTA.

Wife. *Husband, the last Winter you and I fell into some discourse by the fire, and brake off somewhat abruptly; you promised to begin with* Magna Charta, *and talk over three or four sheets more, now tell me what you did mean by* Magna Charta.

Hus. Wife I am ready to make good my word.

W. *But Husband if it please you we will go to Bed, for our Coals will scarcely make a fire in the morning, and there will be hardly any to be had at the Key.*

H. Wife I am contented.

W. *Husband put out the Candle, for that peice of Watch-light is all the Candle we have in the House; and good Husband be serious in this thing without flashes.*

H. Now I will tell you what I did mean by *Magna Charta*, and shall be serious.

When in the dayes of *Henry* the third there was a great War between the King and his Barrons, which began in his Fathers dayes, and continued in his time for many years, and both sides began to be weary, it came to this Result and Conclusion, That there should be a Writing drawn up between them, which should expreis the Prerogative Royal of the King, and his Subjects Priviledges; which being decreed in High Court of *Parliament*, was called, *Magna Charta*, which was to be a standing Law to the Nation.

In which sence, I call the Sacred Scriptures *Magna Charta*, but more especially the New-Testament, in which are expressed Christ's Prerogatives and his Subjects Priviledges, and that by a perpetual Decree in the Court of Heaven, unalterable, irrevocable. The Lord *Cooke* in the second part of his *Institutes*, speaking of the *Magna Charta* of the Nation, saith, *That although it be but small in comparison of other Writings, yet it is of great Use*: As *Alexander* the Great was but a little man, yet he was, *Rex Magnus*, a Great King; and so it may be said of this *Magna Charta*, although it be but small in comparison of other Volumns, yet

it

it is of greateſt uſe, and proceeds from *Rex Maximus*, the Gaeateſt King; figured out by *Solomon*, Ezr. 5. 12. *We are the Servants of the Great God, and build the Houſe, which was builded long ago, which a Great King of Iſrael ſet up*, and behold a greater than *Solomon* is here. Nay He is both *King*, *Law-giver* and *Judge*, Iſa. 33. 22. and by this *Magna Charta* he will judge the World; ſo ſaith *Paul*, *When Jeſus Chriſt ſhall judge the hearts of all men, according to my Goſpel.* This *Magna Charta*, is the only *Magna Charta*, and is of greateſt uſe; other *Magna Charta's* [may be ſmutted with the Smoak of a Chimney] or, as *Oliver Cromwel* ſaid, *What tell you me of* Magna Charta, *Magna Farta*; *the Petition of Right*, *the Petition of*— but this *Magna Charta* is Undefiled, Pure and Permanent; Heaven and Earth ſhall paſs away, but not one jot or one tittle of this *Magna Charta*, until all things in it be fulfilled.

And however the Author of this *Magna Charta* by Hereditary Right is Heir apparent to the whole World, and hath all Kingdoms at his diſpoſal; for by him Kings Reign, and Princes decree Juſtice, and muſt vail their Crowns unto Him, and give an account how they carry themſelves in theſe great Places of Truſt committed to them, and of their Stewardſhips when they may be no longer Stewards; Yet is he an abſolute Monarch: And as the Father hath delivered up the Kingdom unto him, and given all power both in Heaven and Earth into his hand; So alſo hath he another Kingdom, diſtinct from the Kingdoms of the World, which receives Power and Authority from him to manage all the affairs of the ſame, without the aſſiſtance of Civil or Eccleſiaſtical Power, who by a Covenant of Grace reconciling them unto himſelf, by Faith in his own moſt precious Blood, to whom he hath made many precious Promiſes, which are the Priviledges he beſtoweth on them; as firſt, *He that overcometh ſhall eate of the Tree that is in the midſt of the Paradiſe of God: They ſhall have a white Stone given them, which no man knoweth but he that hath it*; that they have *free acceſs to the Throne of Grace*; that he that toucheth them, *toucheth the Apple of his Eye*; that although all the world be his, yet they are his *chiefeſt Treaſure*, they are bone of his bone, and fleſh of his fleſh, and ſuch honour have all his Saints. Many more are the Priviledges he beſtows upon them, which a Volumn would ſcarcely contain: All which are contained in this his *Magna Charta*; and of ſuch People doth his Kingdom conſiſt, and ſuch are the Subjects of his Kingdom.

And the Tabernacle which the Lord hath pitched, and not man, ſhadowed forth in the Tabernacle which *Moſes* inſtituted at God's Command; for, ſaith he, *See thou make all things according to the Pattern ſhewed thee in the Mount*, and *Moſes* did every thing preciſely, *Secundum formam*, or *Secundum ſimilitudinem*, after the form, faſhion or likeneſs of it.

And

And Christ was faithful to Him that appointed him, as *Moses* was; *Moses* as a Servant, *Christ* as a Son; and as *Moses*'s Institutions were Rules for the Church of the *Jews*, so Christ's Institutions in Gospel-times, are for the Churches of Christ to walk by, which are contained in this his *Magna Charta*, his last Will and Testament, teaching them what to do: What Men or Magistrates command? No, *Whatsoever I have commanded you.* And if *Nadab* and *Abihu* where smitten with death by strange fire from Heaven, for offering strange fire, which was but a small matter as men may think, to take fire from the Hearth, or else where, when they should have taken it from the Altar; yet, not being according to the Institution, see what came of it: And if the least abberration, deviation or going aside from the Law be damnable in point of Divine Justice, Is it a less sin to go aside from the Rule of the Gospel? If he that sinned against *Moses* Law, was so severely punished, of how much sorer Punishment shall he be worthy of, *&c.* And if there be a Curse denounced against those that add to his Word, is it not a sin to add to his VVorship? the Lord complains of it by *Ezekiel*, *They set up their Posts by my Posts, and their Thresholds by my Thresholds.* And now I have told you what I did mean by *Magna Charta.* And whatsoever is used in the VVorship of God, being not founded upon a Gospel-Institution, and cannot be warranted by a Gospel-Rule, is Superstition, a Vain Religion; *Who required these things at your hands? In vain do they worship me, teaching for Doctrine the precepts of men.* And now I hope VVife, I have answered your request in being Serious, and you cannot but assent unto the truth of it.

VV. *Husband, I am satisfied concerning the truth of it; but for the information of my Children, tell me where lies the difference between the Church of the* Jews *under the Law, and the Church of the* Gentiles *under the Gospel.*

H. VVife, the Church of the *Jews* under the Law, was the Seed of *Abraham* after the flesh, by vertue of the Covenant which God made with *Abraham*; the Church under the Gospel is the Seed of *Abraham* by Faith, such as repent and believe the Gospel: such as heard the VVord gladly, were added unto the Church, which are under the second Covenant.

W. *Husband, How do you define a Church? I have heard it thus: Where the Word of God is truly Preached, and the Sacraments duly Administred, that is a true Church.*

H. VVife, the VVord of God may be truly preached, and the Sacraments duly administred, and yet no true Church: for, first, the Administrator may have no right unto the work. Secondly, The Persons wanting Faith, have no right to the Administration: But it's

Faith

Faith and Order which make a true Church according to Christ's Institution. But a true Church according to that Godly Learned man, *Mr. Hen. Aynsworth*, who was never controverted by any, and whose Exposition on the five Books of *Moses* carry esteem with men of several Judgments, *Prelatical* aswel as others; *That a true Church is a People, called of God by the Gospel from the world, unto the Communion and Fellowship of his Son Jesus Christ, in whom they are coupled and built together, to be an habitation of God by his Spirit.* The parts of it may be easily proved, being known Texts of Scripture which you are acquainted with, I shall not stand upon.

W. *Husband, I have heard that the Church of* England *is a true Church; and many Preachers have insisted on it very much, to prove it to be so, because of the truth of the Doctrine taught in it, and the conversion of Souls by the Doctrine preached therein.*

H. Wife, and so it may be said that *Rome* is a true Church, because there is some true Doctrine preached there, and in the judgment of Charity, some converted there; it followeth not that therefore *Rome* is a true Church. And it cannot be denied, but that many honest Godly men and women, and good Preachers have been born and lived in the Church of *England*, thousands of them: First, many that never saw the Corruptions in it: Secondly, some that saw them and did complain, and did bear them as burdens, as many may be instanced; which are no warrantable Presidents for men in these times, wherein the Lord doth manifest more Light; for I can remember when Gospel-Institutions were not spoken of in the Country, no, not among old *Nonconformists*: A third sort who saw the Corruptions in it, and justly separated from it. And of each sort a charitable construction is to be had.

Yet the Church of *England*, as a National Church, was never founded upon a right *Basis* or Foundation; for the Constitution of it unto this day, and from the first Reformation of it, there hath been alwayes much dissention, and when it was all of one colour, in darkest times, it was accounted a true Church; and since it became medly, it retains the name.

W. *Husband, when did the Reformation begin first?*

H. Wife, in King *Edward* the sixths dayes, before which there was a general inundation of *Popery* over the face of the Land, which continued until the Reign of the said King; and according to the Light which they then received, they endeavoured a Reformation, and compelled men to come to the Worship established by King and Parliament, which is that we call *Divine-Service*, or *Common-Prayer*, which when the *Papists* in *Devonshire* and parts adjacent heard of, they began to make some Insurrection, but when they were informed that it was taken out

of

of the *Old-Church-Rubrick*, only translated into *English*, they were prety well pacified. The course which the King and his Councel took at that time, was such as seemed best, although not according to the Rule of the Gospel, neither could that good be done as many of them desired, there being many Great Persons that did obstruct and hinder what others would have done, especially of the Clergy. Contrary to this King and his Council was the practice of *Ethelbert* King of the East *Angles*, who when he was converted to the Faith, never compelled any, as Mr. *Fox* reports.

VV. *Husband, do you think it fit for men to be compelled to come to the Worship of God? our Bishop (as I heard you say) in his Sermon he preached before the Judges at the Assizes, urged them to put the Laws in execution; that where their hand was too short, he craved the assistance of the Judges: he preached out of* Canticles, Take us the little Foxes: *he said he would unkennel them as fast as he could, and quotes* Tertullian *for his Author, that the* Christians *did compel the* Heathen *to their worship; and further said, that it was the Opinion of most of the Ancient Fathers, that those which our Saviour sent forth his Disciples to call to the Supper, which sate under the Hedges and High-wayes, were* Schismaticks *and* Hereticks, *and approved of the course that* Mecœnas Alexanders *Schoolmaster prescribed him, which was to worship his God after a uniform way, and command all others to follow his example.*

H. Wife, I could tell his Lordship when he quoted *Tertullian* for his Author, he might have wip'd his mouth on his *Lawn Sleeves*, for *Tertullian* saith no such thing; and if *Grotius* may be credited which I read, and this extracted, where, speaking out of the 14th of *Luke*, from the *Greek* word which is rendered *Coge*, Compel, he thus saith,

Facit hic locus me memorem eximii inter veteres Doctoris qui cum antea multis in Libris asseveraſſet, Neminem ad professionem Fidei cogendum: qua in re nihil dixerat quod ante se dixerunt, Athenagorus, Arnobius, Minutius, Tertullianus, Lactantius, *& quotquot alicujus nominis ante se vixerunt, &c.*

This place doth put me in mind of an excellent Doctor among the Ancients, who had affirmed in many Books, that no man was to be compelled to the profession of the Faith; in which thing he had said nothing but what *Athenagoras, Arnobius, Minutius, Tertullian, Lactantius*, and as many as were of any Fame who had lived before them, *&c.*

Cum hic locus manifeſte pertineat ad Gentes adhuc Fidem non professus, &c.

This place doth manifestly belong to the Gentiles, as yet not professing the Faith

And

And after saith, that this compulsion was no other than that of our Saviours, where he compelled his Disciples to enter into the Ship, it was, *Nec trahendo, nec trudendo*, neither by drawing, driving, nor thrusting them. And whereas he saith, *That most of the Fathers were of that opinion*, that will be too hard for his Lordship to prove; and to bring the wisdom of a *Heathen* for a Christians practice, sheweth no admired wisdom: And whereas he said, *He would unkennel the* Foxes *as fast as he could*; if all the *Wolves* should be unkennl'd, [himself with the rest of his Tribe must lie without doors] But for the Modern Writers, as *Melancton*, *Luther*, and the rest, are against compulsion. *Luther* saith, *Prædicare annuntiare scribere volo neminem, autem adigam*; I will preach, and teach, and write, but I will compel no man.

And again *Luther* saith, *Christus non vi aut igne homines cogere vult*, Christ will not by fire and force compel men. And *Tindal* saith, *Fides sua sponte non coacte agere vult*, Faith will work of its own accord, not by constraint: And he is a young Student in the *University*, that cannot tell you, *Voluntas cogi non potest*, the will cannot be compell'd. But what need we go to humane Authors, when we have the practise of our Saviour left for instruction and imitation: *He that hath ears to hear, let him hear*; and he that will not, let him chuse whether he will or no. When his Apostles moved him to command fire from Heaven to have destroyed them that received him not, see what he saith, *Ye know not of what spirit ye are; for the Son of man is not come to destroy mens lives, but to save them*. Wise these things are so publickly known, that I might spare to make mention of them, but not yet known to my Children; and one thing more out of History. That which is recorded in the life of *Simon* and *Jude* the Apostles, as both *Gulielmus de sancto amore*, and *John Hus* relate; That when the Chief Ruler was very angry with those that defamed the Doctrine of the Apostles, and in great Zeal commanded a fire to be made, that such opposers might be cast into it, the Apostles fell down before the *Emperour*, saying, *We beseech you (Sir) let not us be the Authors or Causers of this destruction, who are come to publish the Doctrine of eternal Salvation; neither let us who are sent to revive those who are dead through sin, become the killers of those who are alive.*

And if there was an Act of Parliament, that all men should have faces one like another, and propose one man for a Pattern, it would be as easily brought to pass, as to compel all men to be of one Judgment; for he that hath a hand in forming of the face, hath a hand in forming the Judgment: and the forcing of men to forms of worship comes to as much, as the man's Penance which he performed in *Powls* lately at the latter end of *March*, it was thus; A man had married an ancient woman

by whom he had no issue; she dying, he married the daughter, by whom he hath two children, and she great with the third; they agree very well, and he is a loving tender husband unto her, nevertheless the Consanguinity must produce a Divorce: He stood in a white sheet rather than he will give a great sum of money; he must make a publick Confession of his Crime, by saying after one who had a Paper in his hand; and for this his notorious offence, which is esteemed so by them, or at least dissembled so to be, he must desire the Congregation to pray for him; all this while he resolves to continue his love to her, and that she is his wife lawfully. And such is a forced Conformity to the Forms of Worship now in fashion: but when men are once got out of a dark dungeon, they will hardly be brought into it again: But fear of trouble may make men do that outwardly, which inwardly they detest, and so make Hypocrites. Mr. *Fox* reports of *John Frith*'s Son who seeing his Father burnt, some of them who had a hand in his Fathers death, demanded of the young man, how he did believe? who answered, *Even as it pleaseth you.*

W. *Husband, So it is, that Great men, and Parliaments, Convocations and Councils have deemed such a Reformation and Conformity requisit in well govern'd Kingdoms.*

H. VVife, *Elihu* one of *Job*'s friends saith, that *Great men are not always wise, neither do the Mighty understand Judgment.* Convocations and Councils may err, as in the Council of *Nice*, where one *Paphnutius* withstood the whole Council, consisting of three hundred and eighteen Bishops, and convinced them all: And Parliaments may (as we have seen) be sometimes *wise*, and sometimes *otherwise*. True spiritual Wisdom, which is from above, accords with the Scriptures; but that which is beneath Scripture, and cannot be warranted by it, is *earthly, carnal, sensual and devilish, and enmity against God.* I have already told you in a former discourse, that Convocations and Parliaments have nothing to do to make Laws for Christ's Kingdom, that's on his shoulders; that were to charge him with want of wisdom, and his Laws with imperfection: For the souls of men and women he alone is the Law-giver, or else what Law-giver is he?

The Magistrates power extends no further than to the outward man, to require obedience in Civil things; neither can Great men (as we see) reform themselves; Convocation-men nor Parliament-men, they may aswell undertake to sanctifie, justifie, or glorifie a soul, as to reform a soul: Sanctification is the work of the Spirit, Justification the work of God's Free-Grace, by the imputation of Christ's Righteousness, Glorification the work of the Father; Christ dying for man is his redemption, Christ living in man is his reformation. What is the Magistrates place

then?

then? only to encourage, protect, keep peace, and punish open and gross offenders.

W. *Husband, doth not this derogate from the honour of a Magistrate, if his power extend only to temporal things?*

H. Wife, if *Cæsar* have his due he can require no more; and it would exceedingly redound to the honour of a Magistrate, to give Christ the honour of his own Kingdom, to whom all honour appertains: The time will come when the Kings of the Earth shall bring their honour and glory into it.

W. *Husband, the Kings of* Israel *did things of this nature, as* Jehosaphat, Josiah, *&c. reformed many things in the Church in those dayes, why may not Magistrates do the like now?*

H. Wife, The Kings of *Israel* were Types of Christ in their Government, shadowing forth him who was to have the Government of his *Israel*, his *Church*, which is his Kingdom, according to old *Jacob's* Prophesie, *The Scepter shall not depart from* Judah, *nor a Law-giver from between his feet until Shilo come:* and now *Shilo*, which is the King of Peece, is come, all other Regal power over the Church is ceased.

VV. *But Husband, there were no Christian Magistrates in Christ's time to commit the Government unto, which may seem to alter the case, and the Apostle biddeth us submit to every Ordinance of man for the Lord's sake.*

H. VVife, If Christ had seen Christian Magistrates necessary for the Government of his Kingdom, he could as easily have turned the hearts of Kings and Emperors, as he could the owner of the Ass to send her at his demand, or brought the Fish to the Angle with money in his mouth to pay Tribute to *Cæsar*. And whereas the Apostle bids, *Submit &c.* he means only in Civil things; otherwise if *Augustus* and other *Heathen* Emperours under whom they lived, had commanded them to have worshipped their Heathen gods, they must have committed Idolatry: But *Nebuchadnezzar's* Act of Uniformity, and *Daniels* resisting to obey, cleers up the case fully.

VV. *Husband, How came the Power then to be re-invested in the Magistrate?*

H. VVife I'le tell you, The Pope pretending himself to be *Christ's* Vicar General, assumed the power of making Laws for the Church, and all matters concerning the Church was there determined; as we may see King *Henry* the eighth could not put away his VVife without Licence from *Rome:* The King cashiering the Pope, the Power came to be invested in him, and so successively: but good VVife talk of somewhat else.

The Conſecration of the Font.

W. *Husband, I heard that the Biſhop lately conſecrated a Font in the Cathedral Church, newly erected there; it ſeems it is made with rings to be carried about from place to place, that when they move houſhold, as 'tis hoped they will'er't be long, they may carry it with them: But in what manner was it conſecrated, and whence came this* Conſecration?

H. Wife, for the manner (as I was told) thus; The Biſhop had the *Common-Prayer-Book* held over the Font, [one Idol over another] and a prayer written in a peice of paper in his hand, which he ſaid; and the Doctors of the Church very devoutly kneeling about it, joyned with him in the performance of the duty. The Silver Bowl, brought three miles by the hand of the *Churchwardens*, by the ſober advice and diſcretion of that learned man Doctor *Horwood* the Parſon of the place, was alſo conſecrated. The Braſen Candleſticks were conſecrated by Mr. *Hanſlip*, both Reader and Chantar, after what manner I know not, but, if it were done with a *Noddy-board*, with which he is a dexterous man, it was aſwel done as with the *Noddy-book*; But to tell you from whence it came, as two † Popiſh Authors affirm, from Pope *Pius* the firſt, who conſecrated Fonts in the year 145. The old Church Rubrick, which I have ſeen, retains the form; *Exorcizo te creatura ſalis et aquæ, per Deum vivum et ſanctum, &c.* I adjure thee, O thou Creature of Salt and Water, by the holy and living God, &c. in a moſt fearful manner, it would make one tremble to read it, for it's little different from *Conjuration*: ſome ſay and call it *Conjuration*; the Font, the *Conjured Font*. If we take it from *Pius* it muſt needs be *Popiſh* and *Antichriſtian*: If from *Moſes*'s conſecration of Veſſels and Altars, &c. then it is a denying the Prieſthood of Chriſt; for *Moſes* was a Prieſt aſwell as King and Prophet, as appears by his making an Atonement for the People; and they may aſwel offer a *Ram* or any other Sacrifice, as uſe Conſecration: they endeavour by their practice to build up the Partition-wall of the Temple broken down, and pull from the Croſs the Ordinances which Chriſt hath nailed thereunto. What have we to do with things under the firſt Covenant? and they ſhew themſelves ſuperſtitious and prodigious Dunces.

† *Sabellicus. Platina.*

VV. *But the Biſhops of* Rome *were good* Biſhops *(they ſay) for* 500 *years after* Chriſt.

H. VVife, The bringing in of theſe things was no part of their goodneſs, they brought in one thing after another, until Superſtition brought forth Idolatry.

VV. *Obj.*

W. Obj. *They say that the Church hath power to order such things as to their judgment shall seem fit and requisite.*

H. Wife, The Church hath no power to order any thing but what is already ordained. There is a Bird called a *Hickwal*, I have commonly seen them, and two of them will build in one Nest: And in this the Church of *Rome* and the Church of *England* are sister *Hickwalls*, they build both in one Nest, *The Church*; and then we must believe in the Church. But I'le tell you one thing, which I should have told you before, but you prevented me by a question; there is a Village in *Glouceſter-Shire* called *Nimphsfield*, there remains the ruines of a Chappel, I have seen it, and as the present Incumbent told me, it was dedicated to St. *Anthony*; we have his name in a Proverb, *Like a Tantony Pigg*. It's conceived he was a good Pigg-drencher, as famous as *Bacchus* and *Ceres* among the *Heathen*, whom they deified, being excellent for planting of *Vines* and breeding of Corne. In this Chappel, at the upper end of the Chancel near the Table, was the Picture of a great *Boar* upon the wall, and a Font in the Chappel, which as some of the most sufficient in the Parish told me, they took out of the Chappel and placed in the Church, where it still remains: If St. *Anthony* did either feed his Piggs, or lodge his Piggs, or wash his Piggs in it, it was aswel consecrated as if the Bishop had done it. At *Salperton* in *Glouceſter-Shire* as some of the Parish have told me, the Priest's means were very small, they had one who was both Priest, and Shepherd to keep Sheep, a very diligent man in his place; up he would betimes on a Sunday morning (as they call it) in Summer-time when the *Fly* was busie, dress his Sheep, come to Church, and put his Tar-box in the Font, and ring the Bell, I am perswaded it was as well consecrated as if the Bishop had done it, for I take the smell of a Tar-box to be as wholsome as the Bishops breath.

W. *Fie, fie, Husband, do not say so.*

H. Wife, do you think I would mis-inform you, or my Children either; for Superstition stinks worse than either a Pigg or a Tar-box.

I did not tell you how the Reverend *Wren*, Bishop of *Ely*, Consecrated the Chappel, at *Ely-House*: he perfumed it with Superstition, which as he conceived might be an Antidote or preservative against the infection which might be left there by honest men who had preached the Gospel; being a man of that sweet disposition, much like the *Fly*, which in Summer will suck and feed upon an excrement, and let the sweetest Flowers alone; but if such superstitious *Ely-Blows* be let alone they will quickly come to be *Idolatrous Maggots*. He consecrated likewise the Cathedral Church at *Ely*, and celebrated Pope *Clements* Ordinance, Pope *Melciades* Sacrament, Confirmation or Bishoping, with which the

Boyes

Boyes were so well affected, that to the number of fourty of them gathered themselves together and Confirmed two Mastive Doggs. Likewise one Boy brought two *Wrenns* to be confirmed, but the rest of the Boyes denying them the benefit of that Ordinance; cryed out unanimously, *Pluck off their heads, pluck off their heads, they may come to be Bishops in time!*

W. *Good Husband be ruled by me; let the Bishops alone, they'l have you in Lobs-Pound one of these dayes, and put a Stony Dublet upon your threed-bare Coate: They are men who pretend they love the King above any.*

H. Wife they love the King just as the *Ivie* loves the *Oak*. The *Ivie* is one of the best friends the *Oak* hath, it spreads its branches, embraces, clips, and huggs the *Oak*, but all this while draws sap from, and is nourished by him, its love is but for it self. We know that *Ivie* is good for little but to harbour a company of dim-ey'd creatures, called *Owls*; as we say in a Proverb, *Like an Owl in an Ivie Tree:* and so do they love the King, and kindly embrace, and with pretended affections and plausible terms express themselves, because they draw sap from him; and are good for little but to harbour a sort of blind Priests, as very Moles as themselves; 'tis but Cupboard-love, all for the belly: For man can be but for himself in every action, until the Love of God be wrought in him. Every good thing, the *Philosopher* tells us, is of a diffusive nature; fire and water are communicable creatures: So is Love when it proceeds from a right principle. I cannot parallel their love to the King more fitly, than in my love to you. I saw that in you which as I conceived might make me happy, and did much affect me; one of a good report, of a sober life, and handsome carriage, with other endowments; I gave you good words, and cogg'd and daub'd as fast as they (it may be) and all this while I was but my self in it; Poor woman, it had been better for you if you had never seen my face: So may the Majestical *Oak* say one day, *Would I had never seen the face of Dr. Ivie.* I have seen a stately *Oake* flourish without an *Ivie-bush.*

W. *Husband I pray you be sober in your expressions, and be not bitter towards them; we should love our enemies.*

H. Wife, I am not a man of that frame or temper of spirit, like Sir *Jocelin Pearcie*, who after the Gunpowder-Treason, brake out into great laughter, and being demanded wherefore he laughed? answered, *I cannot but laugh to think (if the design had took) how the Bishops would have flown up in the air like so many Magg-Pies.* Seriously Wife, I love their Persons although I hate their Pybald Worship. I wish their eternal welfare, and that they would cry down the sins of the times, Idolatry, Superstition, Swearing, Whoring, fearful Imprecations, *Dammum* and *Rammum*, *The Devil fry my soul in Brimstone, &c.* which are

fit

fit materials to build Fortifications against the Invasion of Mercies, and will serve as fitly to draw the floodgates and sluces for the incursion and bringing-in of Wrath and Vengeance; and will do more miscief than the Walls of *Northampton*, *Coventry*, or *Gloucester*, if re-standing. To keep up sin, and throw down stones, is but poor policy. When the Children of *Israel* served strange gods, then there was war in the gates. And let them give over the prosecution of the *Phanaticks*, for they'l never give over praying until they have prayed them down. Let them remember the Queen of *Scots*, in *Edward* the six h's dayes (as I take it) who sent an Army into *England*, but before sent privily to know which side *John Knox* and his party took, saying, *She feared more the Prayers of him and his party, than all the Kings Army.* And let our moderate Bishop leave his conjunction with his near relation the *Papist*, in saying that the *Presbyterians* were like *Lorinus* the Jesuite, who held it lawful to take away the life of Princes; Let him mind his brother *Gauden* Bishop of *Worcester*, who said that the *Presbyterians* were like the disease called the *Strangury*, which was froth on the top, and blood in the bottom, [of which disease himself dyed:] and his predecessor Dr. *Goodman*, who made this Confession, dying in the *Imbrie* at *Westminster*, *That he died a Roman Catholick*: But to give the Patriarch his due, I think he was one of the best of them. But how can there be a *Superlative* where there is no *Positive*, a *best* where there is not a *good*?

W. Husband, we have talk'd enough of this, will you speak of Doctor Warmstrey's Opinion, Dean of Worcester?

H. Wife, which of his Opinions do you mean? either that which he delivered about observation of Holy-dayes, from *David*'s Example; *When I see the Moon and the Stars which thou hast ordained*: David (as he sayes) walking forth in the night took special observation of the Stars placed in the Firmament; so should we take special observation of the Saints, who have been as Stars in the Firmament of the Church, and therefore a day of Solemnity in commemoration of them we should not let pass. Or (2dly) do you mean that opinion of the observation of *Lent*, from the example of *Daniel*'s eating of Pulse and drinking of water for certain dayes, and from that example of his would ground the observation of *Lent*? If you mean either of these, I shall say nothing but this, If he had grounded his opinion from *Fortune my foe, why dost thou frown on me?* or the other, *In the dayes of old when fair France did flourish*; these places would have held out the truth of his opinions aswel as those Texts of Scripture. Or (3dly) do you mean Local descension, which he holds, that Christ went down into Hell, into the place of the damned, in his humane body? Or (4thly) That the Doctor hath power to forgive sins, not alone declaratively, but absolutely. If these, I'le not adventure to

deal

deal with him, for I know the Pope will take his part; and two to one is ods at Footbal; I being but one poor man, they may be too hard for me.

W. *No Husband; Neither do I mean his crying down of* Gloucester *for a bloody City, and for Rebellion, that he did passing well, he could not but deliver the Message, he was sent for that purpose.*

H. VVife, you say he did it passing well; I pick something out of that word of yours, *passing well*; but I'le say no more: But I wonder he staid so long before he brought the Message. None of all the Lord's Prophets had so much time given them; when they were sent forth, their Commissions were presently to be put in execution. The young Prophet must neither eat bread nor drink water before he was to deliver his Message; but the *Doctor* staid fifteen years before he brought his. It's to be suspected whether he be not guilty of the *Rebellion*; much mischief might have been prevented had not he delayed time; but when all was past and ended, then comes this Prophet with his Message; *Consilium post facta imber post tempora frugum*, as the Poet speaks, *Counsel after the fact is like a shower of rain after Harvest to fill the Corn:* When the † Traytors were hang'd, then came the Pope's Pardon. But he came not until the Message would bring meat in the mouth of it, his Prebends place at *Gloucester*, and a thousand pounds for the Crop (as his man calls it) and 200 l. *per annum* at *Hampton*, with his Message, altogether chopt in his mouth, it's a wonder it had not choak'd him: What's become of all those souls which died in those fifteen years? the comfort on't is, if in *Purgatory*, he is or may be as prevalent a man with the Pope to fetch them forth as any I know.

† *Gunpowder-Treason.*

W. *Husband, I mean that about a man killing his own Father.*

H. VVife, I understand now what you mean, thus; *That it is a lesser sin for a man to kill his Father, than for a man to refrain coming to the Divine Service established in the Church,* (in regard of the Ceremonies) *The one was the killing of a particular person, the other made a breach in the Mystical Body of Christ.*

First, Let us consider what a sin it is to kill a man; The Ox that had goared a man in the time of the Law, his flesh was not to be eaten, but to be burnt, the Lord shewing his displeasure thereby against *killing*. Next consider, that there was no Atonement to be made for Murder; in short, the *horns* of the *Altar* must be no protection for *Joab* in the case of *Amasa* and *Abner*. The killing of a man's own Father, the sin by circumstances receives an aggravation; to kill a Parent that hath been a means to bring him into the world, and to breed him up: *What, Beatus my Son!* a stab from a Son is worse than all the rest. Now we will

speak

ſpeak of the Myſtical Body, and what he means by it.

I conceive he means the Worſhip that is performed in the Cathedral Churches and Colledges, which he himſelf doth frequent, and where the Biſhops, Deans, Archdeacons, Doctors, Chancellors, Canons, Demicanons, Prebends, Organiſts, Singing-men and Boyes, Sexton, Vergerers, Readers, as in *Powls*, the Altar with the Appurtenances, and the Cherubims over the Altar, Baſins a leſſer and a bigger, with the Crucifix in it; the Virgin with the Babe in her arms, Organs, Bell, Carpetting, Candleſticks, Scarlet and Purple Hangings, Tapeſtry, Veſtments, Velvet Cuſhions, Capps, Copes, Tippets, Surplices, the Book of Common-Prayer, as the matter and form thereof; the Chancellors Court for the Government thereof: All this approved of by the Convocation, the repreſentative body of the Church of *England*, and all the Pariſh Churches in *England* by their Miniſters ſubſcription and ſubordination; this is the *Myſtical Body* of Chriſt, according to the judgment of that Reverend Patriarch, Dr. *William Warmſtrey* Dean of *Worceſter*: and whoſoever (in regard of the Ceremonies) ſhall ſeparate from this Church, it's a leſſer ſin for a man to kill his Father. Wife, what think you of this *Myſtical Body*? is it like the Church of Chriſt under the Goſpel? is this a Tabernacle of the Lord's pitching? is ſuch a Church, for the conſtitution of it, to be found in *Magna Charta*?

W. *Husband, I am not willing to ſay much, but it is not as it ſhould be.*

H. Wife, you are alwayes like your ſelf, Modeſt.

But for your further ſatisfaction, conſider, it hath been ſaid by one, that there are two Images of God; the one is his *Word*, the other his *Spirit*. If the ſpirit in man break not forth according to the outward Image of his VVord, ſuſpect that ſpirit to be rather Deviliſh than Divine: So let me ſay of this *Myſtical Body*, if it be according to the Image of the Word, according to the conſtitution thereof, it's the Church of Chriſt, otherwiſe it's the Church of *Antichriſt*. And ſo for the Worſhip, if it be not according to the Word, it is Antichriſtian: For as I told you in our laſt diſcourſe by the fire, as is his VVord ſo muſt his VVorſhip be, ſincere, *quaſi ſine cera*, without mixture or compoſition of humane invention. I'le tell you of what this Church or *Myſtical Body* may carry a fit reſemblance, that which the Phyſitians call *Mola*, a falſe Conception, never begotten by any ſeed: Neither was this *Myſtical Body* ever begotten by any Immortal Seed of the Word. This *Mola* or falſe Conception, is that which the Country Midwives call a *Moon-Calf*, bred in the womb by ſome natural cauſes, and at certain ſeaſons of the Moon increaſed, the manner or by what, becomes not the modeſty of my Pen to deſcribe: So was this *Myſtical Body* bred in

the womb of the old Whore; and as that usually is brought forth in the night by the assistance of a Midwife, so was this at midnight in times of darkness, dame *Gillian* being the Midwife. *Polidorus Durandus* writes that in the year 175, Pope *Damasus* brought in the prescript order of Service. *Durandus* saith, that in the year 1073, Pope *Gregory* the 7th brought in the prescript number of Psalms and Lessons; Pope *Zacharius Vitalianus*, *Clement*, *Adrian*, and the rest of the Popes successively, made an addition, until they bred it unto a very *Mooncalf*, Nay, *Monstrum horrendum, in forme ingens, cui lumen ademptum*, a mighty ill-shap'd fearful Monster, quite blind, for it hath no light but what it receives from the Candles, and that is but greasie light: As a man not far from us, in Holy Orders, said, carrying a pound of Candles through a Village upon his head, *This is the Light of the World.*

I could willingly speak a word of some of the particulars, and what the *Doctor* hath said himself concerning the Altar, in a speech he made in the Convocation-house, where he himself sate (as I take it) *Anno* 1639. I took it out of the printed Paper which he himself put forth. *Next unto the language of the Apostles and the Scriptures, most pure is the language of the Primitive times, and there I find no Altar but the Altar of Christ crucified.* Again, *I love outward reverence, so that it be directed to right objects; not to Images, nor to Altars, but to God himself.*

W. *Husband, he bows now to the Altar himself, and saith what he said then was in the time of his Ignorance.*

H. Wife, and what he doth now is since the god of this world hath blinded his eyes. Pope *Sixtus* instituted Altars, *Anno* 125. and Pope *Felix* consecrated Altars, *Anno* 271. at which time they began to be worshipped (as it is conceived); as our Reverend Bishops, Doctors and Dunces do at this day.

A word of their Vestments and Ornaments. I remember a saying of *Tertullian* which I have read: *Nihil dandum Idolo, sic nec sumendum ab Idolo, si in Idolo recumbere alienum est a fide, quid in Idolio videri*; as we may give nothing to an Idol, so we may take nothing from an Idol. If it be against the Faith to sit at meat at an Idols Feast, what is it to be seen in the Habit of an Idolater? *Ac cedunt apparatu et armamento Mystici Corporis Antichristi*, they go in the Apparrel and Harness of Antichrist, saith *John Hus.* Dr. *Ridly*, who stood for these things in King *Edwards* time, yet when the time of his death approached, and he must put on the Popish Garments to be degraded, which he refused, but Bishop *Brocks* caused them to be forced upon him, whereupon he did vehemently inveigh against the Pope, calling him *Antichrist*, and all that Apparrel, *foolish and abominable*; yea, *too fond for a Vice in a Play*, as he said.

To speak of the Cross, which hath been made an Idol, and by many Councils

Councils approved, and ſtill in uſe to this day by the Formaliſts, wherein they much differ; it were well if poſſible there might be an uniformity in the uſe of it: Some croſs with the hand, ſome with the finger; others uſe the words, but never put to hand or finger: it were a matter of ſome importance for the *Convocation* at their next ſeſſion to determin, or elſe to be referred to *Rome* for the right uſe of it, and to the Croſs on the Popes triple Crown for the dimenſions of it, being the true ſtandard. But a word ſeriouſly, thus: Whatſoever hath been imployed to Idolatrous uſes, ought never to be imployed in the Worſhip and Service of God. The brazen Serpent when once it came to be idolized, down it muſt; and the *Iſraelites* when they came into *Canaan* muſt deſtroy all the Monuments of Idolatry, without exception of the Grove which *Abraham* had planted; and the *Cenſors*, although not imployed to Idolatry, yet being polluted by the hands of *Corah* and his accomplices, muſt never be uſed again as *Cenſors*, but muſt be cut out into plates to make Coverings for the Altar. If things of lawful Inſtitution, once abuſed, muſt never be imployed in the Worſhip of God, can theſe things which are of Idolatrous & Superſtitious uſe be leſs than abominable? The Common-Prayer-Book being none of Chriſt's Inſtitution, as it never came from Heaven, ſo it never reached Heaven; neither do men ever look for any return of this Prayer, more than the Biſhop and Doctors of our Cathedral, when the four condemned Priſoners ſent to them to be prayed for; poor ſouls, eſteeming the prayers of ſuch devout men to be moſt available to do them good; poor Mr. *Williams* (a man qualified with abilities to reade, but never ſaid Sermon in all his dayes, but a man in Holy Orders, and a fair Gamſter at Tables, at which exerciſe he ſpent much of his time, but commonly all for dry Ale) he muſt perform this charitable work; and taking the Book, looking out the Prayers appointed to be ſaid at the *Viſitation of the Sick*, goeth on to the concluſion, which he read, *Lord look upon theſe thy ſick ſervants, whom thou haſt viſited with thy hand; viſit them as thou didſt* Peter's *Wives mother, and the Centurians ſervant. Reſtore theſe ſick perſons to their former health, if it be thy bleſſed Will, if not, give them grace to take this thy viſitation, &c.* the men were only ſick of the Halter, of which diſeaſe they ſoon after dyed. The Reverend Biſhop and Doctors departed, without putting up any further requeſt for them. Mr. *Williams* being demanded, wherefore he made uſe of that Prayer? anſwered, *he could not find a fitter in all the Book.* Equivalent to ſuch praying is the praying of the *Cryer*, he looks for no more return of his prayer than the Biſhop and Doctors, and the Biſhop and Doctors no more than the Cryer. *If any man can tell any tale or tydings of a grey Nag, bay Mare, Greyhound-Bitch, Pottle-Pot, or Maſtive-Whelp with a cut tayl*, by and by he annexeth a prayer, *God ſave the King.*

The Chancellor's Court *(whilſt I ſpeak of it, turn your noſe to the Pillow, Wife, leſt it offend you)* for the Government of this *Myſtical Body* is the very ſame that is through the whole *Roman* Monarchy, and as when the Pope ſent over his Collectors into *England*, promiſing for ten ſhillings (and not a peny leſs) a man might have pardon for his ſins, and fetch ſouls out of Purgatory, *Omne venale Romæ*; and as at *Rome*, ſo here, every thing for money: a Licence to kill or dreſs fleſh; a Licence to marry for ſuch a ſum of money, not a peny leſs; nay a *Churchwarden* cannot hazard his ſoul upon the rock of Perjury but muſt pay money; for ſix pence, take him Devil.

H. Wife, did you hear what was the matter with the Chancellor the other day?

W. *No, Husband, what did ayl him?*

H. Ayl him, Wife, why enough did ayl him; take away his gods, and ask what did ayl him! the two Book-ſellers in *Glouceſter* ſold the ſuppoſed Papers of Mr. *Prin*, which told the Country, *That they might chooſe whether they would anſwer to a Plea in Court, unleſs they could ſhew the King's Broad-Seal for their Authority; and that no Court of Judicatory could be held but in the Kings Name.* Poor *Demetrius* was like to have his trade ſpoiled, which coſt him many hundreds of pounds as he ſaid, and complained to the Magiſtrates and Biſhops; How the Bookſellers came off I know not, they were queſtioned. Sir *Thomas Roe* Embaſſador in King *James's* dayes, coming into a place where St. *Pauls* Monument (as they ſaid it was) and pretending that his Spurs hurt him, put them off his own, and put them on St. *Pauls* heels: being demanded wherefore he did it, he ſaid, †*That he knew St.* Paul's *mind, he was willing to be gone, he ſees ſo little honeſty in this place.* And if he ſaw the equity of this Court, he would as ſoon take his leave.

†It coſt the King another Embaſſador to fetch him home.

Sir *Thomas Overbury* in his Characters ſaith, *That the Hangman and the Jaylor are Twins, they tumble both in one belly, they live by the Miſeries of others.* So are the Officers of this Court as near in relation. I ſhall end this with the ſtory of the *Lady* who ſent a man to a Biſhop with a Letter, deſiring him to entertain the meſſenger as an *Aparitor*, for he was a *very honeſt man*. The Biſhop told the meſſenger that his Lady had ſpoyled all by ſaying *he was an honeſt man*, for (quoth the Biſhop) *We muſt have the* [*verieſt Knave*] *we can get.* If the *leaſt* Officer be a *Knave*, what muſt the *great* ones be?

H. Wife, what think you of all this Geer? Prethee *Sweet-heart* tell me the ſtory of the green Dogg which your Uncles maid told us of.

W. *Husband, I'le tell you, for I know the place very well, I lived within*

two

two miles of it many years. There was a man went to a Village two miles from the place where he lived, and there saw a Dogg which he had a mind unto, and coming near him made much of him, and brought him away with him home to his own house, used him kindly, fed him well, and tied him up for a time, and called him by another name; resolves to take him abroad with him to the place from whence he had him and for fear his old Master should know him, colours him green: The new Master now will adventure his Dogg among his old acquaintance; the Neighbours admire the Dog, thought surely it had been a spirit; at last his old Master seeing him, began to suspect that it was his old Whitefoot: *The Dog went to his old Master and fawned upon him, and then his Master knew that it was his old Dog new dy'd.*

H. Wife, I think you are in the right, 'twas just as you have said: I'le tell you how, and to what I could apply it. This Trumpery or Worship with its appurtenances, call it what you will, was taken up at *Rome*, brought over to *England*, and very good allowance was given it for a long time, and made much of it, coloured it with specious Titles, [*the Lyturgie of the Church of* England, *&c.*] and made it look very spiritual, gave it a name, called it *Divine Service*, *&c.* Away it was gone home again to *Rome* from whence it was taken, by the space of twenty years, and we thought we should never have seen it again: And now the Bishops have brought it back again, and all this while 'tis but the old Dog new dy'd, old *Whitefoot*.

We will now talk of the Officers of this *Mystical Body*, *viz.* the Arch-Bishop of *Canterbury*, to his honour be it spoken, *&c.* In the year 1098, Pope *Urbanus* ordained *Canterbury* to be the chief Patriarchal Seat. In the year 1099, *Urbanus* set *Anselm* the second of that name, Archbishop of *Canterbury*, at his right foot in his Council at *Rome*, and in these words ordained him, *Includamus hunc nostro in orbe tanquam alterius orbis Papam*; We take in this Pope in our world, as a distinct Pope of another world. Some conceive that the attribute of *Grace* was conferred then upon *Canterbury*, which makes the Pope and Arch-Bishop as nearly related as Grace and Holiness, which are inseparable; and yet true Grace and Holiness as far distant from, either as *Canterbury* from *Rome* or *Rome* from *Canterbury*. As for the lesser buggbear Bishops, who are petty Popes in their Dioceses, they are not worth the speaking of; The old *Nonconformists* long ago said, in their *Admonition to the Parliament*, that we may by the Warrant of God's Word as safely subscribe to allow the dominion of the Pope universally over the Church of God, as an Archbishop over a Province, or a Lord-Bishop over a Dioceſs. As for Archdeacons, Deans, *Brats* of the *old Whore*, I could commend unto them an Epistle taken out of Sir *Richard Barkclay's Summum Bonum*, pag. 213. *An Epistle of Beelzebub Prince of Devils, and Duke of Darkness,*

with

with all his Guard, and all the Potentates of Hell, To all Arch-Biſhops, Abbats, Prelates, and Rulers of Churches, his well-beloved friends now and for ever, Infernal Salutation and League of inviolable Society which can never be diſſolved: We repoſe great confidence, my wel-beloved Friends, in your Amity; we rejoyce much in you, becauſe you agree very well in Opinion with Us, and that you ſeek and procure with diligence thoſe things that be Ours, alwayes protecting and defending whatſoever appertains to Our Right: Know ye therefore that ye are in great favour with Our Univerſality, whoſe travel and diligence we accept with many thanks, becauſe that infinit numbers of ſouls by your example, ſervice and negligence in doing the Work of God among the People, are led away from the Truth and forſaken, brought day by day to Us, by means whereof the power of Our Kingdom is greatly encreaſed; Perſevere therefore in your Friendſhip, as faithful and aſſured to Us in the work you have begun: We are ready in all things to recompence you with a reward worthy of you, and agreeable to your ſervice, in the loweſt parts of Hell. Fare ye well. Our bleſſing be with you for evermore.

Another ſort of this *Myſtical Body* are the Singing-men: One of them hearing the Bell toll, being drinking of Ale, *ſwears he muſt be gone.* Wife, you may remember what a Singing-man told a Gentlewoman, *Yefaith, Miſtris, we are a company of wicked wretches of us, God help us! we drink Ale and Fuddle; I am perſwaded that our ſinging and praying does no good, for the Scripture ſayes, that the prayers of the wicked are an abomination to the Lord.* But ſaid the Gentlewoman, I heard that Mr. *Williams* was ſo drunk when he was at his devotion, that he piſt in his Breeches as he read Prayer. *Nay*, quoth the Singing-man, *I am an eye-witneſs of that.* Another, who is both Reader and Chantor, being very buſie in an Alehouſe at a Game properly called *Noddy*, in which he is much an Artiſt; but hearing the Bell toll for Prayer, complains of the bondage, *O* ſaith he, *what a ſlavery do we live in? if the Bell toll, away we muſt be gone what buſineſs ſoever we be about. But ſit ſtill* (quoth he to his Gamelters) *I will make haſte and be with you by and by.*

One comes and enquires of a Singing-mans wife, where is your huſband? She again enquires of the Boy, *Sirra, where is your Maſter?* the Boy anſwers, he went to drink his mornings-draught, from thence to the Colledge-Service, but ſince I never ſaw him; *Yefaith*, ſaid the good-woman, *he is in for all this day; I would this Colledge-Service were far enough for me.* I have heard ſome of the Fraternity ſpeak of the carriages which have paſt among them; *A Pax take ye for a Rouge, how do you ſing? Zeunds— and curſe one another.* Prethee Wife what doſt think of ſuch Worſhip and Worſhippers?

W. *Truly Husband I muſt ſay as the Singing-man did, its abomination I think.*

Another

Another ſort of the Myſtical Body.

Now for a Dung-Cart, I'le not be long in filling it with the Members of this *Myſtical Body*.

One Parſon which I know, and have for many years known him, challengeth to *Fight*, *Threſh* and *Preach* with any man. *Swear* he ſhall; I have heard him ſwear *eight Oaths* in half an hour; and *eat Ale* he ſhall as well as perform any of the former exerciſes, at which exerciſe having filled his belly, (*And when the belly is full the bones would have reſt*) falls into a heavy ſleep: His loving Neighbours, to cover his infirmity, laid him under a Board until he revived, but were going to carry him home in a Barrow. Another time, being at a Country Alehouſe, met with a Farmer, where they fell at the exerciſe of drinking, until ſome difference aroſe in point of Judgement, and then to the exerciſe of Fiſticuffs. There ſtanding a Veſſel of ſcalding Wort, the Farmer ſtruck him down, like a Clown, backward, (not conſidering that he was a man in Holy Orders) where he ſcalded his Arſe and his Hand, and in that ſweet pickle went to a Gentlemans Houſe to have his Daughter dreſs his Hand: but ſhe bid him go home, and come again another day.

Another, I know not where his houſe is, but his dwelling is much at the Alehouſe, [where Country-men keep *Conventicles* many times, but ſuch are without the Verge of the *Act*; for they never go to Prayer there, nor ſpeak any thing of Expoſition of Scripture, Curſing, Swearing, Whoring, Drinking never ſo immoderately tends to any harm] where this Prieſt had gotten ſuch a burden of Ale, that he was not able to carry it home, but fell by the way with it, near unto a Brook-ſide, into which if he had fallen, farewel for ever: but falling aſleep in the place, a Gentlewoman dwelling near, tendring his Reputation, ſent two men with a Hand-Barrow to carry him home. But wee'l paſs from the Hand-Barrow to the Wheel-Barrow.

Another Prieſt was ſo drunk, that he was by ſome perſons in *London* carried towards a Juſtice of Peace in that condition; but coming near the place, he being awakened, parted with ſome money to be freed from that trouble. I have one Wheel-barrow full more, but becauſe it is ſo eminently known, I'le be ſilent.

Gulielmus Mons (you do not know what that is in Engliſh) a *Hereford ſhire*-man, *Trapanner-General* he is, (a place of honour) but hath been ſo tranſpand with the *POX* to him, that his Neighbours excuſe their refuſing to hear him, by ſaying that they are afraid of receiving Infection from him. I know who had him in Cure, but could not do the work; neither could it be cured by the Biſhops breath when he was ordained, although it ſeems to have much vertue in it. A ſweet Member of the *Myſtical Body*.

A Gentleman of very good Quality told a Knight and other Gentlemen at the Table, in my hearing, of a *Devon-ſhire* Prieſt who had formerly been ejected for Scandal; he was a *Batchelor*, but reſtored to both his Livings, to the vallue of 2. or 300 l. *per annum*, but had parted with one to another man as good as himſelf: They ſate *Drinking* ſo long, that one of them fell dead under the Table and never ſtirred more: The other having been drinking in a Country Ale-houſe, went homeward very late, and was found dead in the morning upon a Green, *Talis vita finis ita*, lived drunk and dyed drunk: But if this may add any Comfort to their Friends, they lived and dyed Members of the *Myſtical Body*.

Another Parſon, of whom it is publickly known in the place he lived in, was ſo *Drunk* in the *Pulpit* that he began the Lord's Prayer three times before he could end it; and at another time having a Paper put up to him, wherein was expreſt the deſire of a *Sick* Man and Woman to have the prayers of the Congregation, he was ſo *Drunk* that inſtead of praying he asked the *Bands* of *Matrimony* between them, ſaying, it was the firſt time of the publiſhing thereof.

Another, being led through *Moor-fields* between *two Porters*, an old woman followed him, ſaying, *A Pillar of the Church, a Pillar of the Church.*

Three Prieſts of a company, being all *Drunk* in *London*, one of them ſtript himſelf unto his ſhirt, tumbles in the dirt, and cryed, *Murder.*

H. Wife, I ſhould keep you waking too long, if we ſhould talk of all this Idle Drunken Tribe, and it is believed that the Scavinger might fill his Cart once a week in *London*, if he were able to load them; but having other things to talk of, and the Cart prety well loaded, by that time it hath a Pillar of the Church on it will make the Axle-tree crack.

The cuſtome at Newgate is to carry but three in a Cart, and we ſhall have ſix (as honeſt men as they) in ours. But becauſe we have ten times ſix which we may carry at leaſure, we will drive away and let the reſt alone until another time.

On with the Pillar; A Reverend *Dean*, who in his Journey to, or from *London*, lay at *Henly upon Thames*, where having good company, he began to ſolace and recreate himſelf with the Creature, and began to drink Healths, and good Healths too; to the King, Queen, and t'other Queen too; to the Duke of *York*, this Biſhop and t'other Biſhop too; it was not in Puddle Ale, 'twas in Sack, and good Sack too: They drank ſo long till it came to a Reckoning, and a good Reckoning too; but not without reſpect to a Member in Office of the *Myſtical Body*, who was

Reader,

Reader, Chantor and Sermon-sayer too; they let him pay but a noble, when it cost every man else ten shillings. Alas, what was ten shillings a man in Sack, for six or seven men to pay? In this they shewed their affection to the King, not alone by drinking his Health, but wisely considering that the more is spent in Sack, the more profit comes to the King by Custom: If the Dean had drank his seven Pulpits full, he had been able to pay for it. The Emperour of *Russia* hath all the profit of the houses where such liquor is sold, and there they sit and drink until they spend all for the honour of their *Hessidim*, as they call their Emperour; nay, until they sell their Wives and Children. *That's Debaistness.* But these *Pickadilly* infirmities may be born withal in the Members of the *Mystical Body*, so long as they conform to the Orders of the Church, that makes amends for all.

Some of these that drank Healths, joyned with *L'Estrange* to apprehend me lately, who very unchantably suspects me for a Witch, thinking that I can transform my self into several Shapes, and therefore hunts me in the day with his *Beagles* for a *Hare*, and himself at night for a *Badger*, and instead of putting a Bag in the hole, set a man with a lighted Torch in the mouth of the Berry.

And another thing, Wife, they can drink Healths, wherein they not only offend God, but transgress against the Kings Proclamation of the year 1660. and yet hunt and threaten to take away my life, although in what they hunt me for, I have broken neither Law of God, nor known Law of the Land; and the time may come I may tell them so.

W. Husband I am weary of this discourse, talk of something else.

H. Wife, we will talk a little of another sort of this Mystical Body, who are like Asses which bear burdens beyond Imagination, and they are the *Pluralists*, who are of this Monsterous Mystical Body, and indeed are Monster-like men, and carry Monstrous Burdens. I have seen a Calf with several heads, and yet but one body, I can remember the people said it was a Monster: So have these several heads and faces, and yet of that one Monstrous Mystical Body; and may fitly be compared to the Water-bearers in *London*, who when they have a Tankard of Water on their shoulders hasten to be delivered; but put one of these fellows into the bottom of the *Thames*, and when they have the whole weight of the River upon their shoulders they feel nothing: So these, when they have two or three hundred pounds by the year, they do but carry the Water-Tankard, but put them under a Bishoprick of a thousand or two thousand pound by the year, they are insensible, feel nothing: They are like Arched-Bridges, the more weight you lay upon them, the more able to bear. Indeed great bodies cannot be supported with a little. *Des Chartes* the Philosopher was of opinion, that how-

ever the soul was in every joynt of the body, yet the proper seat of it was in a kernel of flesh which was in the brain: But these Learned-men are of another opinion, that the proper seat of it is in the Belly, that makes them provide so well for it.

H. Wife, are not these pretty fellows to preach Providence to such poor folks as we are, and tell us what an excellent thing it is to live by Faith, *qui satur est pleno laudat jejunia ventre*, as the Poet speaks, commends fasting with a full belly: Faith will bring Bread into the Cupboard, they tell us, but it brings none into theirs: and how that *Elijah* was fed by *Ravens, &c.* I remember a passage concerning a Commander who brought his Souldiers into the Field, and shewed them the face of the Enemy, encouraged them to go on and fight valiantly, and to fear nothing; although they might seem to have a sharp Breakfast, he would promise them good chear for their Supper; but said he, I have some other occasion calls me away, I must be gone. *Nay*, said one of his Souldiers (taking him by the shoulder) *if our Chear shall be so good, pray you stay and take part with us.* So Wife, I wish it were these Priests lots to take part with us, if so excellent a thing to live by Faith; but if the Means were gone, which they have no Divine Right unto, O how pittifully would they look, as we say in a Country Proverb, *As the Dogs were wont to look on the first Fryday in clean Lent.* 'Twill be long enough before they wil follow the example of *Paul*, who wrought with his hands; or of *Musculus* the *Italian*, who, as *Melcharaddamus* reports, wrought in the Town-ditch of *Florence* for two-pence a day, and preach'd twice every Lord's day. These *Pluralists* drive a pretty Trade at Soul-swoping (some of them) and they are led to it *Regis ad exemplum, &c.* by the example of their Spiritual-Carnal Fathers and Top-gallant-Members of the *Mischiefal Body* the *Bishops*. The Souls of *London* for the Souls of *Canterbury*; the Souls of *Salisbury* for the Souls of *London*; the Souls of *Worcester* for the Souls of *Winchester*; the Souls of *Exeter* for the Souls of *Worcester*: So do these *Pluralists*, just as Horsecourses (in effect;) Come, what swop between my Parsonage and your Parsonage, my Parish and yours, my Souls and thy Souls? The first question is, What's your Parsonage worth? the second question, What *Fanaticks*? if there be any store of them, the Place is much invalid, worse by thirty pound by the year than a Parish which is clean Paper, which a man may write what he will upon: (I can prove the point) especially if it hath the conveniency of another Living of the Parsons or Prebends place scituate near it, that's a fair pretence. Doctor *Hardy* hath swopt the Souls of *Henly upon Thames* with Mr. *Cawly* for a parcel of Souls in *Sussex*; poor *Cawly* I doubt hath the worst on't; although *Henly* may be better, yet the *Fanaticks* spoil all: and if he can find any comfort in the place,

I dare promise it's more than they shall find by his Ministry. Dr. *Shirborne* hath swopt *Lidney* in *Glocestershire* for *Fownhope* in *Herefordshire*: (*Lidney* better by 40 *l. per annum*) *Lidney* hath some Fanaticks in it, *Fownhope* clean paper. Mr. *Dashfield* hath swopt *Berkley* in *Glocestershire* for *Sutton-Gadminton* with Mr. *Wood*: I'le not stand to instance any more. And as Horsecourſers when they have parted with a Beast, never care what becomes of him; so these can slip whole Dioceſſes and Parishes through their affections with as much facility & ease as boyl'd Pease-shels, or the ribs of a Tithe-Pig, well roasted, through their teeth, without any reluctancy or remorse at all.

These men, in regard of their Sufferings, may be accounted the *Prelatical Martyrs* of this age; and indeed it were to be desired that some good Pen would take the pains to do as Mr. *Fox*, who wrote the *Acts and Monuments of the Church*, to register them for the benefit of future ages. Undoubtedly the Book would sell well. And for that purpose Mr. *L'Estrange* is the most fit person, because he may *let fly* to all persons at the end of the *News-Book*, who suffer under these heavy Pressures, to send up their names, together with the heavy pressures they lye under, if their modesty will permit it, they do not know what honour may come to their posterity (or benefit) thereby: I could give some encouragement. Mr. *Tindal*, a *Glocester-shire*-man, whom Mr. *Fox* calls *the Apostle of England*, born twelve miles from *Glocester*, what with his Sufferings and what with his Prayers for them of the Family, I have not heard the like to hold out the profession of Religion in sincerity (as it's believed) to this day: and having much enquired, it hath been credibly reported, that ever since the Inheritance of the two Farms at *Stinchcomb* and *Nibley*, without addition or diminution, are still remaining to the Family. The petty difference between Mr. *Tindal* and these *Martyrs* only thus; he maintained & defended the Priestly Office of Christ, and sealed it with his blood; these oppose his Kingly Office with their livings and their lives.

And forasmuch as *Ichabod* hath made a false relation of these Martyrs in *Glocestershire*, whereas he saith thus, that there are forty six (which is false) it will be hard for him to find twenty six. I can give an account of them all, and shall be able to nominate them upon occasion, and name but a few now; the manner and after what form, thus; In the Primitive Persecutions under the *Neroes*, some had Horses tied to their limbs, and hal'd to pieces with those bruit Beasts; some had their legs tyed unto two young Trees bended together, and so were stride to death; the *Persecution* now not so violent as then, but born with as much patience, as the former. A Preacher speaking that good old *Jacob* had one foot in the grave, another in Heaven, a Scholar sitting under the Pul-

pit, spake, saying, *'Twas well strided*: so some of these are good Striders, but never stride so wide. Dr. *William Nicholson* Bishop of *Glocester* strides thence to *Breknock* where he is Archdeacon, from thence to *Landelovour* in *Carmarthenshire* where he is Parson, from thence to *Lansanfroid*, otherwise St. *Winifrieds* in *Montgomery-shire*, where he hath a Presentation *sine Cura*, without *Cure* or *Care*, from thence to his Bishoprick; he strides two hundred miles in and out; the weight, as it is conceived, which lies upon him is 800 *l. per annum*, besides thousands for his Crop, and yet so patient in his suffering, that he could willingly have submitted to have *Cleeve* Steeple set on *Glocester* Tower, seven hundred on the top of five: Endeavours were used by the assistance of the right Reverend Father the Bishop of good *Canterbury*, but could not be effected: The ends aimed at were, What a handsome convenient thing *Glocester* would be, and credit to the Church; and what Hospitality might then have been afforded. But let this Martyr pass for an old man, and a good Strider.

Another of the same brood is Dr. *William Warmstrey*, Dean of *Worcester*, hal'd about with four bruit Beasts to *Glocester* 20. miles, where he is Prebend; his poor Innocent Childless Wife, alas what hurt hath she done, that she must be hal'd about with him, and that under the conduct of two men and a foot-boy. She uttered a speech lately which pleased me well, *That now they were as safe in their condition as the Heavens could make them*; from *Glocester* to *Hampton* and *Radborrough* ten miles, where he hath 200 *l. per annum*, besides his full Crop at *Glocester*, and part of the Crop at *Worcester*: From *Hampton* hal'd back again fourty miles to *Bromsgrove*, *Kings-norton* and *Mosely* (as his man saith,) the burden he lies under is 1400 *l. per annum*: But I think he over-burdens him; yet willing to undergo more, endeavoured for *Upton* upon *Severn*, 200 *l. per annum*; but went to the wrong Patron; likewise for the Bishoprick of *Worcester*, but went without it; what swop he hath made with *White-Church* in *Warwick-shire* I know not, but gone it is.

An eminent Member of the *Mystical Body*.

Dr. *Brough* Parson of *Michaels Cornhil* in *London*, Dean of *Glocester*, Prebend of *Windsor*, having thousands of pounds for his Crops, and more money he might have had, had it not been for his charitable disposition; but on a time enquiring what poor Widows there might be in *Glocester* which wanted reliefs, he had a List (as I heard) given him, which when he had obtained, said, *That he had set some money apart for that use*, and when they came to him, he gave each poor widdow a new single Penny: I suppose they may be twenty or thirty. Let him pass for a Martyr, and a good Strider, for he rides in and out 200. miles. The rest I leave to *L'Estrange*, he shall be sure of my assistance. I could

willingly

willingly add one more Singular Martyr; Mr. *Tomkins*, a knocking Martyr, that *Antropophagist* man-eater, whose disposition is like the *Devil's* name, *Diabolus*, for he makes but *Dia-bolus*, two bits of two brothers; for he eats up that Godly Eminent Preacher, Mr. *Benjamin Baxter* at *Upton upon Seavern*, and his brother *Stephen's* Living at *Harvington*, an honest man and a good Preacher; besides he eats up seven or eight hundred pounds by the year in other places, a greater Glutton than ever Mr. *Marriot* was; let him pass for a Belly-Martyr. As for Dr. *Poury*, *Reeve*, *Bredioch*, *&c.* you may expect in the next Edition by *L'Estrange*. *Phassen Gherechiet undt GOTTOS Barmhertsechceit weret von nua bis en evechiet.* [*Priests Coveteousness, and GOD's Goodness endure for ever*] as the word in the Original hath it.

The *Papists* call Mr *Foxe's* Book of Martyrs, *A dunghil of Martyrs*: But if all the Martyrs of this kind, were brought and laid together, they would make a dunghil as big as that which is made of the rotten Egs exhausted by the Gold-finders out of the Citizens Nests, and laid between *Islington* and *London*, and in time will smell as Odoriferously.

Another sort of the *Mystical Body* are such as once had cut themselves off from this Body, and now have cunningly inoculated themselves again; who called the Bishops first *Reverend Fathers*, afterwards accounted them *Rebel Fathers* and *Antichristian*, and now *Reverend Fathers* again.

The winter before the Act of *Uniformity* came forth there was a great wind which blew down tops of Steeples and Weather-Cocks, yet before the year came about there were more Weather-cocks than Steeples. And what a sad Persecution was like to come, I heard diverse of the Parsons say, *Bartholmew day* being the 24th of *August*, compleated fourscore years from the day which the great Massacre began on in *France*, and diverse of them seemed to be possessed with fear, but the Persecution here fell out thus, many men stab'd their own Consciences and there's an end of the Persecution with them. Some that marched with Sword and case of innocent Pistols, exhorting to be couragious, and upon deliverance by small means have clattered *Gideon's* Rams-horns and broken Pitchers together, and prest the Covenant very hard, and now *qui color albus erat*, *&c.* white then, is black now: Some that said they would live on *brown bread*, yea some that said, *they would live upon stones rather than conform*; yet now can preach that some things may be dispensed withal, and that *some brown bread is better than no white.*

I shall not yet speak of such, but of One whose judgment was thought to differ from his present undertakings, who *hector'd* his Conscience, as he was told by one, and basted it for being a little skittish and kickish, that he made an Ass on't, and made the poor Jade carry a Bishoprick upon

upon its back; *Reynolds* you call him, but *Reynard the Fox of Norwich* you may call him.

One who had been a great *Synodian* in the time of the *Long-Parliament*, told me, he went to seek God to know whether he should conform, or turn out. The Lord (as he said) answered him by his own Reason, *that it was better to conform, and keep his living; than to be a Fool, and leave it to a Knave.* This makes the country-man say, that there is but the breadth of the shears between the *Priest* and the *Taylour*, the one turns a Coat *to get a Living*, the other turns a Coat *to save a Living*.

A Falconer told a tale, I took it for no less than a lye; That he kept his *Hawk* so long in the Mew, and fed him with Mice, that he was turned to be a perfect *Owl*, but the ensuing passage makes me credit it the more. One Mr. *Dolphin*, a man who would not conform by any means, having formerly removed from *Broadway* in *Worcestershire*, where there was a stream of water running by his door (being the Element that suits best with the nature of a Fish) but removed to a place three miles further, called *Hunnibourn*, where there were great store of Geese, and less water, being famous for Geese, (*No Goose to the Hunnibourn Goose*) where this *Dolphin* dwelling among them was turned *Goose*, and in his white Feathers, I mean with his Surplice on his back, goes to Bishop *Morly*, then of *Worcester*, and kneels down before him with submission for his past carriage, is pardoned, received as a dutiful *Son of the Church*, and a *Member of the Mystical Body*.

Mr. *Collier* of *Blockley*, a great *Presbyterian*, very forward to promote the Covenant, having a Conscience of *stretching Leather*, put it between his teeth, and with the help of his Wife, tug'd it so hard and strain'd it, that he made it wide enough to protect and save three hundred pounds by the year.

The Bishop of *Worcester*, a new Dr. Swop-soul since *Morley*, coming to *Evesham* a Market-Town in *Worcestershire*, saw a *Blackmoor* about sixteen or eighteen years of age, and out of his good nature, rather than from any desire or desert of the *Blackmoor*, would needs make a Kirsen-soul of him; a day is appointed for the purpose, Mr. *Collier* must preach the Sermon upon the occasion, and did, shewing the lawfulness of *Infant Baptism*; if he had preached the lawfulness of *Infidel Baptism*, he had hit the Nail on the head.

One Mr. *Brit* — who in the dayes of the Covenant called his Parish together on a day solemnly to take the same, which was accordingly performed: but now the stream turning, he will prove constant; brown bread and small drink must be his diet, if not live upon stones, rather than conform: But now the time is come he must appear before the Bishop, or turn out: To the Reverend Father he goes, (and as he said)

with

with great terror upon his spirit; but when he came to the Bishop, the Bishop kindly salutes him, with a *What brother Brit! Come, come, put to your hand, and take it in your own sense*; which he did chearfully, and home he comes, and then preacheth that *some brown bread is better than no white*, and then to the *Common-Prayer* again.

W. *Husband, what would you have the man to do? he did it out of Love and Pitty to his Parish, not knowing under what Ministry they may be left unto; and he is glad and rejoyceth that he did conform, because (as he saith) he hath since he was with the Bishop converted eight souls, which he takes as a seal of his Ministry, which is more than he had converted in many years before: and he seeing the Parish was willing, the Bishop willing, and his Wife willing, made him willing also, and then what hurt can be in it?*

H. Wife, 'tis *Cato's* case and *Ortetius*; *Cato* hath a mighty mind to *Ortetius* Wife, he makes it known first to *Ortetius*, and goeth honestly to work, and then to his Wife expresseth his affection, telling both, that upon condition he may have her home to his house for his use for such a time, he will give them so much money, and justly and truly it shall be paid. *Ortetius* is willing, his Wife willing, and home he hath her, useth her kindly: when the time is expired, he proves honest according to his word, and sends her home with so much money. *Cato* is pleased, *Ortetius* Wife pleased, and *Ortetius* a well contented-Cuckold; and what hurt is in all this, Wife? here is a Commandment broken in this, and a Covenant in the other.

W. Husband, *Eusebius* reports of *Origen*, that living among the *Heathen*, they perswaded him to sacrifice with them, but he refused; they told him that if he would but hold up his hand, and do no more, that should be all they would desire, and then he should preach: he hoping to preach, held up his hand; they clapt a Censor into his hand, and cryed out, *Origen hath sacrificed, Origen hath sacrificed!* This struck a terror to *Origen*, and it may to Mr. *Brit*. and take away his boasting, if he consider from whom now he hath received his Ministry: His Converts were Members of his Church before, but it seems Infidels, which is something a prepostrous course, to make them members first, and then convert them afterwards; something like the the Bishop of *Newgate* and *Tyburn*, who receives man into his fellowship, administers the Sacrament unto them, makes them Members of the Church of *England*, and then brings them to the Gallows and bids them *Confess*.

A contrary effect of Conformity hath been found near unto us, in some men who made profession contrary to what their practice hath fallen out to be; as first, in one whose name is *Hall*, who not long since, being left unto himself, got a Wench with Child; the Child murdered by the Wench, he ran away.

A

A second, whose mother (whom you know) told me that since her Son had been with the Bishop, the Devil was got into him, he was turned common Drunkard and Swearer, and would beat his wife (*R. Bens.*) A third is, Mr. *Page* of *Ledbury*, who the first day he went to reade *Common-Prayer* was smitten dumb and never spake since. If Mr. *Brit.* hath found such a seal as he speaks of, put that in *Annus Mirabilis*. These are Membes of the *Mystical Body*.

Another sort of this *Mystical Body*, are the *Rats* or *Cu-Rats*, who are set over the Flocks, who receive orders from their Masters to Pottage them well over whatever they do, in which they are not so diligent as in the Cathedrals, where they heat the Pottage three times in a day, to keep it from sowring, and yet can hardly keep it from stinking in the nostrils of many: And these will be Preachers too. And they are so pestered in some places with *Phanaticks*, that they cannot filch a Sermon, as their Masters do, but they are found out. Some of them who are privy to my infirmities, knowing that I am many times troubled with a pain in my right arm that I cannot heave a groat to my head, have come to me for some one, who had plaid the Truant at a Free-School, and loytring about, his father displeased with it, he bethinks himself what course to take; and finding himself more fit to teach than to be taught, mounts the Pulpit in a Reprobate Parish, where none had any Call to speak, the means being so small, and with a few ragged Notes which he patch'd together, puts off the ware: The Parish accepts on't, and takes him for their Cu-Rat. Then to trading he and I fell, and in a case of extremity, being so lame, not able to stir but with crutches, and troubled with the pain in my arm, I shewed him a parcel of Notes, nine in number; he put his hand in his pocket, took me money without asking price; we are now both in stock, he for Sermons, I for money: Not above groats apiece I had of him; if he gave threepence a peice more than they were worth, he had quick return, that's something worth. Then to work agen, and falls to drinking Ale very stiffly with them; pleased the Parish well, but shortly packs up, and to another, and another, and another place, until he got to *Worcester*, where he got Ordination, and a Living of threescore pounds a year in that Diocess.

Another poor Rat came to me, being my self in a Trap, I mean a Prison, begging some of me, which I wrote there: I gave them freely; it could be but poor matter, from a beggar to a beggar; but he got money by them.

One young Rat lately being in discourse with one, who told him that a man unregenerate, his prayers were not acceptable but abominable: he answered, *That if they were not available for himself, yet they might be available to do others good, if he prayed heartily.*

Another in Holy-Orders asked one what a *Presbyterian* was, and what an *Independant*, was? where the difference was between them? and thirdly, what *Free Grace* was? which when he was told, replied, *that it was more than ever he heard before.*

One Rat-master, having a Living of 150*l. per annum*, saith, *that he can go to London, and buy Sermons to serve him all the year about for five pound, and bear his charges into the bargain*; which hath been his course.

Another old Rat, who hath lived upon other mens Bacon for many years, being Schoolmaster in a Market-Town where good Preachers have been, he serving a Curacy now, and hath set his Son up at the Trade, who began since the King came in, and is like to do well; for he saith, *His Father will help him to Sermons to serve him seven years.*

W. Husband, I pray you give over this Rat-catching, I am almost weary of it.

H. Wife, He tell you but of two more; one who served under an Impropriator for eight pounds *per annum*, removes thence to a place of ten pounds yearly, and out of a desire to do more good by his Ministry, as others do when they remove from a lesser to a greater; but seeing Preaching was the better trade to get money, gets some Sermons, and to't he goes; but hearing where a vacancy in a Parish was, thither he repairs with some of the best ware he had, and up into the little shop he clambers with it, twice in one day. The Parish accepts of him, and in a short time the pretty knave thrive so fast, that he was able to hang his Bed about with flitches of Bacon instead of Curtains. If I should say any more of him I should not know how to end; take t'other Rat, and I'le trouble you with no more.

A young man, a servant to a Merchant, went away with an hundred pounds of his Master's money, but the business being taken up, and the young man without imployment, resolves to take up that which will help when all fails; A Preacher he will be, I met with him at a Cooks shop in 68, he gets him some Canonical habit, *Cincingle* and all; up he gets into a Pulpit in *London*, with as good a portion of Impudence as of Ignorance: some Youths of his former acquaintance put a Bill up to him, *Desiring him to remember one in his prayer who had run away with an hundred pound of his Masters money.* But Ordination is wanting, and he by some means met with one Dr. *Carr*, as they called him (but I think no Doctor) who wanted a Rat; to trading they fall. *Canst preach*, said the Doctor, *twice in a day?* Yea quoth the Rat. *Canst preach once a day? Canst preach half an hour in a day?* Yes Sir. *Come along with me to the Bishop of Chichester.* Away they go. The Bishop refers the examination of him to the Archdeacon. Away goes *Carr* to the Archdeacon, leaving the Rat in the room where he was, but returns with this answer,

That the Archdeacon had been drinking so hard, he was unfit for the work for this day; besides, that the Canonical hour will be past: Meet me at the Spur in Southwark *on Friday, there thou shalt have an Horse, and into* Sussex, *twelve miles from* Chichester, *we will go thither to the Bishop, there thou shalt have Ordination.*

Others came to me for Sermons lately by their Advocates: But I refused to let them have any, sending them to *Duck-lane*, whereas I then understood the Parsons Wives sold the remainder of their Husbands Studies and Sermon-Notes: I think some of them have took my counsel, for I went to enquire lately for some, but could not meet with any. I asked them, if they did not use to sell such sometimes? they answered me, Yea sometimes, but now they were without: At last I met with a parcel of very honest Sermons, but not fit for the times. A man that drives a Trade, must provide VVare according to the Market: he that trucks for Sermons, must be sure to deal for such as the times will take off, else they may stand upon his hand; good judgment is required in it. Sermons whose Texts are taken out of the *Revelation* are quite out of fashion; for you know that the Bishop hearing that Mr. *Hull* preached a Sermon out of the *Revelations*, forbid him to speak any more thence: For indeed, if a man had free liberty to speak thence, he might quickly endanger the tumbling down of their Kingdom. A man may with safety take a Text out of *Tobit and his Dogg*, or where the smell of a *Fish* affrighted the Devil into *Egypt*, and raise Orthodox matter thence to please the times: Or if a man take a Text that may touch Prelacy, let him be sure to play his Uses far enough off the point; or as old *Busted* of *Stow* would play his Uses (in such a case) beyond Sea, and speaking as loud as he could, *O that I had the Pope here!* and this makes the Popes Kitchin SMOKE; And the use of this point serves to reprove the *Pope*, and the *Turk*, and the great *Chum* of *Tartaria*; then there is no danger in it. But if he be wise, let him be sure to bang the *Fanaticks* soundly, as the Bishop of *Winchester* did at a Visitation, and tell them, that the Church of *England* had brought forth four Bastards, *viz.* the *Presbyterian*, *Independant*, *Anabaptist*, and the *Quaker*; and although a Gentleman spake fawcily, and said, *That if she had brought forth four Bastards, she must needs be a Whore, he would never come at her again*; yet who dare say any thing to him so long as he is in the Pulpit, and hath Authority on his side? I hope he is as good a man as a Stage-player, they can speak freely without controul, and why may not he upon his Stage?

Or if he preach, as sometime Dr. *Lewis* did at *Tewksbury*, and shew the reason why *Melchizedech* was Priest and King; because the Priests place was a beggarly place, like *Tewksbury*, it would not maintain a man,

man, therefore he was King of *Salem*. Or if he preach, as he that preached at *Bartholomews Exchange*, out of the *Acts*, the words of the evil Spirit in the *Exorciſt*, *Jeſus I know, and Paul I know, But who are ye?* and thence infer, (ſpeaking of the *Presbyterians*) *That there were a generation of men in this age, that the Devil himſelf did not know.* Or as he that would maintain the lawfulneſs of Ceremonies from *Pauls* ſaying, *Greet ye one another with an holy Kiſs.*

Or as Mr. *Fox*, who prefer'd the Church-Catechiſm before the Garden of *Eden*: In the Garden of *Eden* were Trees *good* and *evil*, in the Church-Catechiſm *all good*: In the Garden of *Eden* there were *Serpents* and *Scorpions*, in the Church-Catechiſm *no hurtful thing*. Such as theſe will paſs. A man almoſt may ſay any thing, provided alwayes he pray for the *Right Reverend*, and obſerve the Orders of the Church.

VV. *Husband, you will hardly afford me time to ſpeak. What, preach out of* Tobit and his Dog! *Fie, fie! or where the ſmell of a Fiſh frighted the Devil into* Egypt; *what out of the* Apocrypha! *I am ſorry to hear you ſay ſo.*

H. VVife, why may not a man preach out of the *Apocrypha* as well as the *wiſe Convocation* by order of the *Common-prayer-book* (as it is to be ſeen in the Calender) approve of fourty Chapters, or near ſo many, to be read for Leſſons out of *Tobit*, *Eſdras*, *&c.* diſinheriting the Sacred Scriptures, baſtardizing them: neither do I think they would take in their places ſo many out of *Daniel* or the *Revelation*.

VV. *Husband, they are wiſe, they know what they have to do.*

H. VVife, no doubt but they are as wiſe in this and other things, as that Synod which was called about the Mouſe's eating of the Conſecrated Bread, that *Fanatick* Creature diſturbed the peace of the Church: what puniſhment might be fit for the Crime could not eaſily be determined; Excommunication could not, he was no Member of the Church; if a Member, little would it advantage the Biſhops Court, wanting money to pay for his Abſolution. If the Cat ſhould eat him, then the Bread had been twice prophaned: kill him they could not before they caught him, and it's queſtionable whether it were not before the invention of Mouſe-traps; no doubt but it put the Synod to a great deal of trouble. In things of like importance our Convocation is as able to manage as that Synod, and that Synod able to do as much good as ours have done, or would do, were they to ſit ſeven years longer.

This was diſcourſed on between two Doctors, the one a Doctor of Dulvinity, the other a Doctor of the Civil Law, lately at a Sack-ſhop

VV. *Husband, what is this* Convocation? *is it conſtituted according to* Magna Charta, *the Rule of the Goſpel?*

H. Wife, for your satisfaction I'le tell you; it is not according to the Rule of the Gospel for the constitution of it, for in the Churches of Christ in the primitive times the Power lay not in any single person, but in the Members of the Churches aswel as in the principal Officers. This Convocation is of *Romes* Constitution, and left unto us by successsion, as it was in the darkest times of Popery, and as it is at this day under the *Romane* Empire, in which the *Laity* (as they call the common People) have no voice in the election of the Clerks, according to the Government of the *Mystical* Body (as the Doctor calls it) the Church of *England*, the People being denied that priviledge for their precious Souls, which they have in some cases in temporal things for their perishing bodies. Bear with me for some homely comparisons, and some circumstances, and I will tell you the manner of this Convocation and constitution of it by and by.

W. Husband, I hope there is no need of such Complements between you and me, Pray tell me.

H. Wife, not long since I was standing in *Newgate-Market* in *London*, where I saw at a distance a strange Creature mounted on the back of a beast, but approaching near me, I perceived it to be a *Gentleman-Jackanapes* on Horse-back, and the *Bears* led by the nose, following him to the misery of the stake, there to be baited with Dogs. This Gentleman is no *English* Native, but a Foreigner, whether of some parts of *Italy* or *America*, I know not; his habit is an hairy rough garment, yet nothing but what Nature did afford him, and with the bridle on his arm (for so I'le call it) for imitation like himself (*very Ape* as we say) There is a Gentleman *John Priest*, with whom you may parallel this Gentleman *Jackanapes* in some passages, who is mounted upon the Magisterial power of the Beast, and with *Institution* and *Induction*, which is as pretty a Popish knack as any is in all the Pack, comes to the Parish, and they must take him, *for better or worse*, for their Pastor, although he never tasted of one bit of Bread which came down from Heaven, nor drop of living Water, to which he is a stranger; *Watchman* or *Overseer*, although the Scales never fell from his eyes, nor ever opened by that great Occulist who only is in Commission for that purpose; and follow him they must, although quite blind; they must see with his eyes, and be led by him into the misery of the Ditch.

This Gentleman *John Priest* is no true Native, *qua Sacerdos*, as a Priest, but as a *Romane*, and his habit a *Rough Garment* to deceive the People, according to the nature of the Beast; but not any garment, no nor a rag of any thing but what Nature doth afford him: For imitation apish and wanton with a *strange woman*, and nothing fits his fancy better than the Fashions of the *old Whore*.

VVell,

Well, a Convocation must be called, by whom? this Gentleman *John Priest*, with the rest of the Gentlemen *John Priests* of the several Dioceses and Parishes must make choice of the Clerks, who are men called to the work of the Priesthood as himself; and although the Bishops sit in Parliament by vertue of the King's Writ, yet they are of the Corporation, and must have, not a finger only, but a foot in it, and then as we say in a Country Proverb, *The Pottage is never the better* (what they are, we talked on before.) And whatsoever is brewed in the Convocation (I may not say who grinds the Malt) being tund up into the House, and there a cork put in the Bunn-hole, I mean confirmed by *Act*, is *Jus Divinum*: And the People must be led by the nose of an Implicit Faith, to believe that it is their duty to observe and practise; which Implicit Faith brings more misery than the Bears are brought unto at the Stake, the misery of the one is *Finite*, the other *Infinite*. If they observe not the Dictates and Commands of the same, they are Fin'd, Imprison'd, Transportation threatned, &c.

W. *Husband, what's become of Sions King all this while, one* JESUS?

H. Wife, well remembred, shall I tell you? they have served him as *Herod*, *Pontius Pilate* and the *High Priests*, sent him into another world, or else transported him to *Tangier* or else where; for (*Deus hic nihil facet*) he hath not been seen or heard of here.

W. *Husband, that is some comfort to them that shall follow after, if their Captain and Head be gone before; but what is to be done in this case for remedy?*

H. Wife, nothing as I know of, but the old Weapons, *Preces et Lachrimæ*, Prayers and Tears; wait upon God, and then you shall see, as *Athanasius* said in the like case, but (*Nubeculo citò transitura*) a little Cloud quickly past over.

But Wife, you put me out with your talking, what I was going to say concerning *John Priest*, a little more; when the House is adjourn'd, Acts extant, and the Bishop come home, Country *John Priest* in duty gives his Lordship a visit, and bids him welcome home, thanking him for his pains, &c. The Bishop gives *John* some account of their work (good thinks *John*) this will help to spin out a little time next Sunday in the Pulpit or Pue, and then *John* addresses his speech unto his Neighbours.

Neighbours, I have been with my Lord Bishop, who hath given me a Narrative of the Proceedings of the House for the setling and right regulating thereof. The Church of England *it's well known hath been accounted the most Glorious Church, and hath had the preheminence of all the Churches in the Christian world, however it hath been clouded and eclipsed by some* Schismatical *and* Seditious *Spirits in the late unhappy times of Libertinism;*

and

and ſtill Fanatick Spirits *do abound; yet ſuch good and wholſome Laws are enacted and made for the ſuppreſſing of the ſame, that the Church of* England *may be reſtored to its former Beauty and Primitive Purity: For never was there a more Learned, Pious, Wiſe, Grave, Judicious Aſſembly of Divines, of Biſhops, Doctors and Clerks, who are the Pillars of the Church, then* England *hath at this day, and who have laid out themſelves aſwel in Purſe as Perſon for the reformation of thoſe evils which are crept in among us. If after all this we ſhall remain obſtinate, diſregarding and undervaluing their indefatigable pains, ſtudies and diligence uſed, and out of our Peeviſh Self-Conceitedneſs of our own abilities,* New-Light *forſooth, and* Light within, *and ſuch like fooleries; whereas it is impoſſible that thoſe who are but* Layicks, Mechanicks *and other Tradſmen and Country men, who follow the Plow tayl, to have that Wiſdom, Knowledge and Underſtanding, which they have attained unto by reaſon of their great reading and acquaintance in the Originals; eſpecially if we conſider that we are not under* Heathen *Emperours, but* Chriſtian *Magiſtrates, whom in duty we are bound to obey, as the Apoſtle ſaith,* Submit your ſelves to every Ordinance of man for the Lord's ſake, &c. *If after all this we ſhall remain as before, it behoveth all his* Majeſties *Officers to put the Laws in Execution; and therefore* Church-Wardens *look to your charge, take notice who are abſent at the Prayers of the Church, make your Preſentment, I'le put to my hand as by duty I am bound.* Well done Sir *John Prieſt,* you have made a fair ſpeech. Well Wife, have a little patience and give him but halter enough, he will hang himſelf, or give himſelf ſuch a fall as never Jackanapes had.

Neighbours, ſaith John, *I have received orders from my Lord Biſhop, who tells me that it is his Majeſties will and pleaſure that Children ſhould be Catechized, I pray you ſend your Children; the next Sunday I intend to begin at two of the clock: The neglect whereof hath been the cauſe of ſo much* Hereſy, Schiſm, *and* Sedition *as hath been among us, the Youth having not been inſtructed in the right Principles of Religion.*

The time being come, ſaith John, *Where be the Youths that come to be Catechized?* Ready quoth the *Holy-water diſhclout,* the Clerk.

Queſt. *What is your name? Anſw.* T. B.

Let me hear you ſay your Creed.

I believe in God, the Father Almighty, &c.

Q. *Why do you ſay, I believe, and not we believe?*

A. Becauſe every man muſt be ſaved by his own Faith.

Good Boy, ſaith John, *'twas well anſwered. You hear what he ſaith,* That every man muſt be ſaved by his own Faith: *And this ſerves to reprove and condemn the* Church *of* Rome, *who hold that a man may be ſaved by an Implicit Faith, and this very Faith, ſay they, drove the Devil away from the*

Collier

Collier. *The Devil asked the Collier,* how he did believe? *he answered,* As the Church believes. *And how doth the Church believe?* As I believe. *At which the Devil departed. Whereas we know that every man must be saved by his own Faith.* O Woman, great is thy Faith, be it unto thee as Thou believeſt: *not as others believe. And Faith is a perſwaſion of the heart, grounded upon the Promiſes of God, not upon Churches and Councils.*

The Papiſts tell us that ſuch General Councils decreed ſuch a thing, and ſuch Learned-men and Fathers were of ſuch an Opinion: We know that Churches have erred, and General Councils, as the Council of Nice, *conſiſting of three hundred and eighteen Biſhops; witneſs* Paphnutius. *It is not humane Learning that opens the eyes of the blind, that is the proper work of Chriſt. The Learneſt men have been the greateſt Hereticks.* Hereſie *(as one ſaith)* is a Baſtard, begot between a Learned head, and an Unſanctified heart. Paul *accounted his Learning among his* [all things] *but Dung.* Where is the Diſputer of this world? Apollos *an eloquent man, inſtructed by* Aquilla *and* Priſcilla, *two poor Tent-makers. And Chriſt revealed himſelf to poor Fiſher-men and Shepherds.* I thank thee O Father, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes and ſucklings.

Neither muſt we pin our Faith upon other mens ſleeves, no not upon Kings and Princes. Not many Mighty, not many Noble after the fleſh. *Great men are as ignorant of Chriſt as any. The Princes of this world knew not Chriſt:* If they had known him, they would not have crucified the Lord of Glory. *Nor obey any, further than their Commands conſiſt with God's Commands, &c.* Well done, *John*, for one Article.

H. Wife, the ſubſtance of what *John Prieſt* hath ſaid, I have heard delivered by ſome of them, and can name the perſons; yea, the example of the *Collier* for inſtance. Prethee ſpeak thy mind, wife, may not this go for a fall at footbal?

W. Truly Husband, he hath overthrown what he ſaid before: But good Husband give over talking for this time, I begin to be ſleepy.

H. Hold a very little more and I will tell you this ſhort paſſage, of which I was credibly informed. In *Katherine Coleman* Pariſh in *London*, a *Dutchman*, a *Jew*, and a *Papiſt* came to pay their Dues (as they call it) but I cannot ſay they came together. But ſaith *John* Prieſt, *Wherefore come not you to Church?* I go to the *Dutch*-Church. *Wherefore come not you to Church?* I am a *Jew. Wherefore come not you?* I am a *Roman*-Catholick. *John* is very kinde, receives his money, and farewell. Then another comes, alſo contented to pay his money; but *Sir John* ſuſpecting him to be ſome ſort of *Phanatick*, ask'd him, *Wherefore come*

not

not you to Church? he saith but a little; *Come I know what you are, you frequent Private Meetings, you are a Fanatick, I shall take a course with you, I'le prosecute the Law against you*; but very kind to his Countryman the *Roman*. To speak it between our selves, they say (wife) that there is more favour to be found under the *Turk* than under some that profess to be Christians.

W. *Husband, I cannot forbear sleep any longer, the Child hath lugg'd me so hard, that unless I fetch a nap I shall not have any milk for him when he wakes.*

H. Wife I'le rise betime in the morning and fetch a halfpeth of Ale, that will recruit you again.

W. *Nay Husband, take two farthings more off the Cupboards head, and bring a pot, that will make us all drink. I must turn on my other side; pray have a care of the Child, and so goodnight Husband.*

H. Goodnight Good-wife.

FINIS.

XUM